

The Messenger

"As the Truth is in Jesus."

VOL. XLVII.—No. 16.

Rev J C Bucher L M M PHILADELPHIA, WEDNESDAY, APRIL 17, 1878.

WHOLE NO. 2272.

THE MESSENGER.

ISSUED WEEKLY

PUBLICATION BOARD

Reformed Church in the United States.

REV. P. S. DAVIS, D. D.,

Editor-in-Chief.

OFFICE, 907 ARCH STREET.

TERMS.

This paper is published in two issues at the following rates:

Double Sheet, two dollars per year strictly in advance, to which twenty cents are to be added for prepayment of postage.

Single Sheet, one dollar per year strictly in advance, to which ten cents are to be added for prepayment of postage.

All checks, drafts, or Post money order must be made payable to the order of the "Reformed Church Publication Board."

Discontinuances at the option of the publishers, until all arrearages are paid.

Advertisements strictly consistent with the character of a religious paper will be inserted at the ordinary rates.

Poetry.

RABBONI.

Rabboni! Master, Lord Divine,
So sadly lost, so strangely found!
Once more I touch, once more I twine
My arms those sacred feet around.
Hold Thee I must; for much I fear me
That but for this enforced delay,
Elijah-like, Thy god will bear Thee,
I know not whither, far away.

Mary! I came not from above,
As those white-robed angels come,
To do some deed of wrath or love,
Then spread their wings in haste for home.
Not yet unto My throne ascended:
Unloose thy grasp; such fears are vain;
Depart, and ere My work is ended
Thou shalt behold My face again.

Detain Me not! The loving touch
And the dear voice of loving deeds,
While yet we linger, useless speeds.
Go! bid My Brethren haste before Me,
Hence to their native Galilee,
There shall thy Lord ascend in Glory,
And they My Heavenward flight shall see.

And thou, let not thy courage shrink;
Absent, I shall be with thee still;
My Flesh to eat, My Blood to drink,
My SPIRIT in Thy heart to dwell.
I go unto our common FATHER;
Yet in My Name in mutual prayer,
Wherever two or three shall gather,
There shall they meet and touch Me there.

Theology and Criticism.

For the Messenger.

"I AM HE THAT LIVETH, AND WAS DEAD."

Christ crucified is to be viewed under a twofold aspect. He dies on the cross, and in dying, He lives. The death of Christ is, on the one hand, a subjection to the curse of the law, and on the other a victory over the dominion of the curse. Says the apostle: That through death, He might destroy him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage. Through the suffering of death, Jesus Christ abolishes death.

Christ abolishes the dominion of sin and death over man, inasmuch as He, the Son of man, fulfills the will of God, when He dies under the curse. On the cross, as through His whole life in the flesh, He lives truly in communion of love with God. He loves God. The will of His Father is His meat and drink. He fulfills the whole will of God perfectly; and this whole will is His joy. He delights in doing His Father's will as expressed in the moral law. He delights also in doing that will, the will of unfathomable love to man, as pervading the economy of redemption.

The mystery of His Father's will embraces the profoundest conflict with the kingdom of darkness, and a subjection to the curse of violated moral law; a subjection and a conflict which issue in the bitter passion and ignominious death of the cross. This passion Christ wills to bear. This death He wills to die. He says: I lay down My life of Myself. Just that is the Father's will in the redemption of man. In doing that will of divine love to the sinner freely and perfectly, Christ seems to sink, but He

does not sink; He seems to be utterly forsaken of His Father; but in reality His Father approves the Son of man, is well pleased with Him. He seems to be vanquished by the curse, but the power of the curse over man is vanquished by Him and destroyed.

All other men in dying become the prey of death. Death reigns over them; not they over death. The law of dissolution, and of separation from God, is supreme. Hence to them, the grave is cold, and the hereafter is dark. Men become the prey of death by transgression; and by transgression continue to be the prey of death. They violate instead of fulfilling the law of God. In death, as during their natural life, they do not will the communion of love with God; but will the discord and aversion of hatred. They take no delight in God; but take delight in the ways of self-will and pride. God cannot but be displeased with their sinfulness and unrighteousness as during their natural life, so also in natural death.

The Son of man, on the contrary, whilst He dies as really as Adam died, does not fall a prey to death. To Him death indeed was bitter, but it had not in it the sting of personal sin. Hence the law violated by mankind had in the curse of death no strength superior to Himself. Mighty as was death, it was not as mighty as He. He the righteous and holy One, was in His spotless obedience to His Father mightier than all the might of death. Thus in the Son of man the law of universal human experience was reversed. Death for the first time became in Him the prey of man.

But this wonderful victory was not seen by the bodily eyes of men. It was even concealed from the spiritual perception of all the apostles, the disciple of love perhaps alone excepted. Jews and Greeks saw the piercing nails, and the crown of thorns, and the lifeless human body. Beholding vary, they did not dream of the interior spiritual victory. Nor did even the loving disciple discern the riches of glory about to be manifested by the resurrection.

The spiritual victory achieved by Christ on the cross was perfected and revealed by the resurrection from the dead. By rising again on the third day, He utterly abolished death, bringing life and immortality to light. Henceforth death had no more dominion over Him. He transcended not only the article of death, but the entire realm of bondage to death. Death and hell, Satan and the entire kingdom of darkness were put under His feet.

The resurrection was a historical fact. It was a victory over natural death. It took place in space and time. The door of the sepulchre was unsealed; the stone rolled away; the open tomb was vacant; the napkin and the linen were folded, and seen by Peter and John. These were all external and natural marks of the fact, that the rocky sepulchre no longer held the lifeless body of Jesus. The event took place at a particular time; before the sun had risen, at early dawn. Thus He had Himself prophesied: "On the third day;" and the prophecy was historically fulfilled.

But the natural and the external, extraordinary and wonderful as the historical fact is, are only superficial. What of the risen Jesus the bodily eye could see and the hand touch, imparted our knowledge of the true nature of the resurrection? As flesh and blood did not reveal to Simon Peter that Jesus was the Son of the living God, so neither did flesh and blood make known to the astonished disciples the inner mystery of the empty tomb.

The rising of the Son of man from the dead was a transcendent act, a spiritual verity. From the realm of earth and of death, He passes into the realm of the spiritual world. He, the Babe of Bethlehem, the Son of Mary, the crucified Jesus of Nazareth, He who had descended into the lowest parts of the earth, now transcends all earthly conditions and relations, and is transfigured. The crucified One lives, not in time and space, but above time and above space; lives, not a man among men in the flesh, but a perfected man with God in the Spirit; lives not a life of conflict and of progressive triumph over moral evil, but a life of final and complete victory in the peace,

and joy, and glory of absolute fellowship with His God and Father.

This spiritual victory can be seen by no bodily eye, nor grasped by the natural understanding of any man, high or low, learned or ignorant. As the Roman soldier who pierced the Lord on the cross, could see the water and blood issuing from His wounded side, but could see nothing of the interior majesty and strength of his bleeding victim, so may the bodily senses observe the vacant sepulchre, and the natural understanding know that the lifeless body of Jesus is no longer there; but neither the eye nor the understanding can catch even a glimpse of the spiritual truth and the transcendent glory of the Son of man risen.

The vision of that unparalleled mystery of the Christian faith is for those only, to whom it is revealed by the Spirit. The world by wisdom knew not God; and the world by its wisdom, will never know Jesus and the resurrection. If ye be risen with Christ by the new creating energy of His victorious life, that is, if the darkness of sin be somewhat dissipated, and its perversion of the will be somewhat broken, and ye are in spiritual sympathy with Christ crucified and risen, ye will be able to look beyond the external and natural, and see something of the divine might and the spiritual victory of holy Easter. In the degree that men experience in the strength of a righteous will, and in the actual transformation of their moral character, the power of the resurrection life, will they be able to understand and appreciate the new truth of Christianity, that the law of sin is broken, and the dominion of death abolished, and the horrors of the grave changed into the sweetness of peace, the anticipation of hope, and the exultation of triumph.

For all who are living members by faith of the risen Jesus there is no death—no death that has in it the sting of sin. Says Christ: Verily, verily I say unto you, if a death. Again! Whosoever liveth and believeth in me shall never die. The members of Christ like men of the world, pass through that epoch in their personal history which the world calls death; and believers themselves apply the same name to this epoch in their history. But the New Testament describes it by the use of a different word. The word *sleep* is more frequently employed than any other. The saints pass from scenes of perpetual conflict into the quietness and security of spiritual repose in Jesus. So lively was the conviction of the early Christians, that their death was not a dissolution, but a victory, not a step downward, but a step upward, that they called the end of their natural life their birth-day.

The religion of Christ is for all His members life and life only. Beginning in a birth of the Spirit, the believer possesses the sweetness and strength of spiritual life; he wages a warfare against sin and the world in the strength of life-communion with Christ; and he overcomes the last enemy by the glorious power of the resurrection-life of his Lord.

"I am He that liveth, and was dead; and behold I am alive forevermore, Amen, and have the keys of hell and of death."

E. V. G.

Correspondence.

For The Messenger.

THE DANUBE AND VIENNA.

Next we find ourselves upon the broad Danube. We have passed over by rail some intervening country; spent the night at Linz; and now, very early in the morning, take steamboat upon the Danube for Vienna. The boat filled with passengers; not so much tourists, as people of the country; who crowded together, hardly notice any of the passing objects; only intent on getting on and off properly at the little stations, which the ringing of the steamboat bell announces. We, seated upon the deck, with open guide books, watch eagerly, lest we may lose some point of interest; for, now upon the right bank, now upon the left, rises the ruin of some robber castle—some quaint old town—or glittering in the far distance, the domes of some ancient abbey.

The actual nature scenery does not seem to me more beautiful than are some of our

American rivers; but there is a past here, a history which fills the mind with images. At first there is a broad flat look about it the scenery rather uninteresting; then the banks become higher, prettily wooded, picturesque; till at different points they appear sometimes sublimely beautiful; the bare gray rocks rising up like giants' walls, in which one's fancy traces out castles, fortifications, etc. Sometimes, perched high up on a rock, like an eagle's nest, you see the ruin of some robber's castle. A few broken, gray walls only left standing of these strongholds where once ruled lawless men with arbitrary power. Of one it is said, that he threw his prisoners from the high rock above into the yawning abyss beneath. At Dürrenstein, we have the romantic story of Richard Cœur de Lion and Blondel. It was here, it is said, that his enemy, Duke Leopold VI., imprisoned him, and here that his faithful minstrel found him. Certainly it seemed the very place, in which one might have kept a prisoner secret; for even now it is so bold and bleak—a high rock—solitary, gray ruin, and a few scattered houses below.

The towns along the banks seem all untouched by modern progress. Several of them are mentioned in the tradition of the Nibelungen-Lied. "It was here," says Baedeker, "that Rüdiger of Pechlarn gave a brilliant reception to Chriemhilde, on her journey into the land of the Huns." So all day long one's mind is kept back in a past life and time, till as evening draws on, we see before us the great Austrian capital, and at once are back again into busy, pressing modern life.

Vienna is altogether different from Munich; we might call Munich the Philadelphia of Germany; for it has something of the same sober and conservative character. But in Vienna we have more of the spirit of New York; more rush and hurry upon the streets; fast life and extravagance; larger enterprises. In the past, the city has passed over it. In the past, it was a Celtic settlement. Then a Roman castle and town; disappearing from history under the devastating Huns; lying dormant as it were, for centuries under the vast tract of the Wiener Wald. Reviving again under Charlemagne. Rising into importance during the crusades, from the rich traffic which flowed through it; conquered by Rudolph of Hapsburg, and thus becoming the seat of the Hapsburg dynasty. Twice besieged by the Turks; at one time occupied by the French, yet always in the end maintaining its own, it stands now among the first of European capitals.

The Wren, or Vienna, of to-day, is a handsomely built, modern city, divided into nine large sections, encircled and crossed by many streets. The houses, in general, immense and high, sometimes filling up a whole block; the lower part of these great houses are generally cafes or stores, while the people live in the different stocks, or stories above, which mount on up to the fourth and fifth stocks. In the store windows you see a great display of handsome leather wares, beautiful glass and crystal, meerscham pipes, etc. You find cafes all over the city; everybody seems to breakfast, lunch and dine in them. In the evening they are crowded with people, brilliant with lights, and many waiters carrying to and fro the foaming glasses of beer.

The Austrians do not please me nearly so well as the Bavarians. They seem a heavier, coarser people, something of both the Russian and Italian mingled with the human. There are two common types, quite different, which you see oftenest upon the street; the one, a tall, light-haired, reddish-whiskered and mustached man; the other, short, fat, looking as if he drank much beer, inert and heavy. Among the Bavarians, you have more the yellow-haired German; with types at times which remind you of the old legendary heroes. The government here impresses me as being much more careless, and less well systematized; the soldiers not nearly so fine or well drilled a body of men.

There are very handsome palaces, theatres and public buildings, only one of which I shall attempt to describe, the Hofniz, or imperial palace. It has been the residence of the Austrian princes since the 13th century, and presents an accumulation of treasures. We approach it by a great gate,

the Burgthor, built in imitation of the ancient Greek; pass through into an open platz, where are flat plots of grass, straight walks and two equestrian statues of princes; the long line of the palace bounding it all at the extreme end. It is a great irregular pile of buildings, seeming to have little order or harmony. We pass into one paved court after another, each surrounded with its square of buildings. It is all so confusing, that we soon lose our way, and then are moved about by the different officials, much like the pawns on a chess board. At last we find what we are seeking, the Treasury, which is only one building in a corner of one of the courts. Here are kept a rich collection of jewels and royal treasures. Along the wall are placed cases, with rich embroidered robes—rare and costly plates—vases and goblets of precious glass and crystal; quaint designs in jewelry; sometimes a great pearl would form the body of an animal, the other parts (head, limbs, &c.,) made in different precious stones. One room contains relics of Charlemagne; his crown, sceptre, sword, and coronation robe; a most clumsily cut gown of richest material, with pearls and precious stones wrought into its embroidery—gloves which looked like great mittens, and shoes which looked like moccasins, made of the same material as the gown, and thickly studded with pearls. In a case near by are the sacred relics, which were shown during his coronation; a piece of the true cross; the lance which pierced the Saviour's side, &c. In another room we are shown the crown jewels; a richer display, it seemed to me, than those in the tower of London. A dazzling blaze of diamonds and rubies; crowns covered with jewels, necklaces, decorations of different orders, etc. Among them a pink diamond; but you never would have known that it was pink, if it had not been told to you, as it was only in certain lights that you could see a pale rainbow tinge of pink pass through it.

Leaving the Treasury, we are taken to the imperial apartments. First there is a long waiting in an ante-room; then, with a crowd of people, we are hurried through the different apartments; the guide reciting rapidly, and in German, a short account of each, in the most mechanical sort of way. Of course one only retains the most confused impressions. I remember only long suites of rooms, coldly and elegantly furnished; many historical paintings and portraits. Maria Theresa and her day, seems impressed on every thing. You see her portrait and her children's elegant things, and suites of apartments which belonged to her. Indeed not only here, but all through Vienna, you still feel her presence, through the constantly recurring mementoes of her. In the imperial stables, we are shown the royal carriages of different centuries. Certainly those of to-day show a great advance in simplicity of style; much like a private gentleman's, quietly handsome, simply painted black, with only the royal arms upon them as ornament; while those of former times are just as showy and cumbersome as anything can be; gilt bodied, gaily painted, crimson velvet lined, &c. All this does not end the sight-seeing of the palace; there are still other large and valuable collections of which I shall say nothing, however, only ask you to follow me to one more place, the church of the Capuchins, where are the imperial vaults. A monk, with the tonsured head, brown gown and rope girdle of the Capuchin, unlocks an iron grated door and leads us down to a sort of cellar-like room. Here before you, ranged in stiff rows, are many coffins, like leaden or copper sarcophagi. Conspicuous among them all are those of Maria Theresa and her husband, Francis I., their white marble images lying coldly upon the top, and placed about them the sarcophagi of her family, thus forming a group apart. Lighting a taper, the monk leads us back into a dreary sort of passage, where are the tombs of some of the older sovereigns; the first buried here. It is all so gloomy and dismal, such visible mouldering and decay, that one feels thankful for the right of common people to be buried under the free air and open sky. Returning we pass the tomb of Maximilian of Mexico, the sarcophagus almost hidden by the heavy faded wreaths which cover it. It is a great relief to get into the street again, and leave monk and vaults all behind as an ugly dream.

Among other objects of interest here are, the palace of the Belvedere, with its great picture gallery and collection of antiquities; the imperial chateau of Schönbrunn, with its stiff and elaborate gardens; the Volksgarten, where the people come and enjoy beer, music and society, all at the same time; the cathedral of St. Stephen, with its Romanesque carvings, curious old tombs, and beautiful architecture. All these, however, now we leave and pass on to our next point of interest, the city of Nuremberg.

M. F. N.

Family Reading.

EASTER-DAY.

BY MARY D. BRINE.

Oh! rouse thee, earth, and robe thyself
For the glad Easter-day;
The season of thy sad lament
Has passed, this morn, away.
Bring forth thy choicest blossoms fair,
Thine Easter offerings rich and rare!

Our burdens 'neath the Cross we laid
At the dear Saviour's feet;
Lo! in their place the lilies spring,
Laden with perfume sweet,
And close about the Cross they twine,
In all their purity to shine.

So glad a song the people sing
To chime of Easter bells!
That 'e'en thy breast, oh, happy earth!
With joyous rapture swells.
And flowers upspringing everywhere
Breathe forth their joy upon the air.

Ring out, ye bells, the Easter chime!
Ring out your melody!
This day our hearts from weight of woe
Rise merrily and free.
And, like the lilies pure and white,
Shine 'neath the Easter's glad sunlight.

Oh! rouse thee, earth, and robe thyself,
For this glad time of praise.
And yield thy choicest offerings
As we the chorus raise—
Of joy and peace and sins forgiven,
Through Him by whom we enter heaven.

—Churchman.

JOYFUL HOMAGE REWARDED.

BY J. J. VAN OOSTERZEE, D. D.

The appearance of the risen Lord to the women, only told us by Matthew, and quite distinct from that to the weeping Mary Magdalene, is relatively a small gem in the costly pearl chaplet of resurrection manifestations, but not the less to our thinking of great significance. Very probably occurring early on the first Easter morning, shortly after His appearance to Mary, it shows us as in a clear mirror the image of the salutation which the risen Saviour prepares for each of His followers, but also on the other side the homage which He requires from each of these. Strange! the saying of the angel had referred them to Galilee, and thus had given them a prospect of beholding their risen Master at a later period; and already in Jerusalem that same morning they find prepared for them by Himself the gladdest of surprises. Whilst they then hasten, as though winged, to be the first to proclaim this glad tidings of Easter there,—nay, it is no dream,—there approaches them the well-known form, there sounds the voice that thrills the deepest chords within their souls; then by a beam of the Easter sun all fear at once is banished, and the "great joy" made perfect. What anticipating love, which waits not to be sought for in Galilee, but itself goes forth to meet these sorrowing ones, and, unasked for, lets itself be found close to the holy sepulchre! What forbearing love, which thus exclaims "All hail" to these much favored ones, but without a shadow of reproach on account of their hardness of heart to believe His word, recalled to their memories by the angel! What all-fulfilling love, which through this unexpected appearance changed doubt to certainty, disquiet into rapture, and with its friendly "Fear not" dispersed all clouds which still might hide the day, and lifted away the bar before the feet, which hastened on the path of new obedience! Who must not here repeat, "It is the Lord?" but who must not also bear witness, Jesus Christ ever the same? Yea, wherever upright hearts look with desire to Him, seeing that which not even angels can bestow, there He is ever ready to take the initiative. He does not ask what His disciples merit, but only what they need; and all He has to say to their hearts begins yet with the old injunction, which still is ever new, "Fear not." Fear not for your guilt, for it is perfectly atoned for through Him who has arisen from the dead for your justification, and now lives for ever to make intercession for you. Fear not for your cross, because He treads before you, who preceded you through suffering to glory. Fear not, for your task, though it be heavy for your weakness, for Jesus lives in order in weakness to perfect His inexhaustible strength. Fear not the grave, for even the face of death becomes transfigured through the Prince of life. Angels of consolation shall appear to you close to the sombre tomb, and the living Lord holds the keys of death in His hands once pierced for you. Oh, glorious Easter Gospel, speak to each downcast heart regarding this joy which none can take away! Hymn of resurrection, whisper along the tombstones which we can only gaze at, but cannot roll away! And glorious Easter Sovereign, as we along our toilworn path speed onwards in the falling twilight, show Thyself to us in the spirit, and let us not go without hearing in our own inmost souls Thy voice of peace!

But can we pray thus from the heart, without at the same time thinking what is the homage which the risen Lord still constantly requires from each of His people? Before all things, the homage of deep adoration. "And they held Him by the feet and worshiped Him." They render it boldly, reverentially, unanimously, and the arisen Master accepts it with unconditional approval. Ah! how much more gladness a stronger faith would bring us now, since just in measure of our unbelief we lack perfect acquaintance with Him! Verily, the best place is still at Jesus' feet, not merely for the penitent, but for the redeemed also!

But it must be, moreover, the homage of ready devotion. "Go, tell my brethren that they go into Galilee." Let us reckon up how often already, this first Easter morning, the injunction and the example have been given us to become fellow-workers in promoting the enjoyment of others, and let us then ourselves determine, if anything can excuse our slowness in this work of love.

And lastly, the homage of calm expectation. "There shall they see me in Galilee." Where specially, how, when, is withheld; even when the Easter morn has dawned, faith and hope yet remain the watchwords; but enough: after the good the better still remains to be looked for. All that the Lord gives to enjoy in Jerusalem takes nought away from that which He reserves in Galilee. Your fairest Easter joys lie not behind, but in the future. Christians, rejoice in hope!

A STATE GOVERNED BY WOMEN.

Among the colonial possessions or, more correctly, dependencies of Holland, there is a remarkable State which, in its constitution and the original customs of its inhabitants, surpasses the boldest dreams of the advocates of woman's rights. In the island of Java, between the city of Batavia and Samarang, is the kingdom of Bantam, which although tributary to Holland, is an independent State, politically without importance, yet happy, rich, and, since time immemorial, governed and defended by women. The sovereign is indeed a man, but all the rest of the government belongs to the fair sex. The king is entirely dependent upon his State council, composed of three women. The highest authorities, all State officers, court functionaries, military commanders and soldiers, are without exception of the female sex. The men are agriculturists and merchants. The body-guard of the king is composed of the elite. These Amazons ride in the masculine style, wearing sharp steel points instead of spurs. They carry a pointed lance, which they swing very gracefully, and also a musket, which is discharged at full gallop. The throne is inherited by the eldest son, and in case the king dies without issue, a hundred Amazons assemble in order to choose a successor from among their sons. The chosen one is then proclaimed lawful king. The capital of the little State lies in one of the most picturesque parts of the island, in a fruitful plain, and is defended by two well-kept fortresses.—*Home Journal.*

READ YOUR BIBLE.

If you would have your Christian life kept up to its highest point of both comfort and efficiency you must make use of your Bible. "Sanctify them," prayed our Lord, "through thy truth; thy word is truth." Christians are to be made holy through the Word of God, opened up and applied by the Divine Spirit. Christians, therefore, neglect to take an important step towards sanctification who are negligent in their use of God's Word.

It is not enough, of course, that there be the merely perfunctory reading of the Bible—so many chapters a day in order to satisfy conscience. The true temper of the Christian towards the Bible is indicated by the Psalmist's words, "O how I love Thy law! It is my meditation all the day."

The Christian goes to the Bible because he delights in it. He goes to it for daily light upon the daily path. If he does not find exact rules of conduct that apply in all cases, he finds what is better—broad principles of universal application, be the particular circumstances what they may. Indeed, not until men come to order what are called the "practical affairs of life" by the Bible will they be ordered as they should be.

The Christian goes to the Bible in time of weariness and trouble. His daily toil has fatigued him, and his spirit shrinks. He takes up his Bible, and as he peruses some glorious truth of revelation his soul is refreshed and his heart made glad. Some painful infliction of providence has come upon him; a black cloud of sorrow trails its shadow over him, but the words of God bring light and life into his soul. He sees on almost every page the assurance, "The

eternal God is thy refuge, and underneath are the everlasting arms."

The Christian is beset with temptation without and within. Here in the Bible he finds his armory; here he learns how to use his weapons; here he sees sketched before him the plan of the campaign with sin and Satan; here he reads assurances of the final victory, and hears echoing down from the Golden City the glad songs of triumph.

Christian reader, in the Bible truth is made clear, duty explained, wanderings rebuked, courage refreshed, zeal stimulated, love increased, the whole being supplied with every needed thing, the man of God is made perfect, thoroughly furnished unto all good works.—*Lutheran and Standard.*

THE VOICE OF THE SABBATH.

What a message do our Sabbath days bring to us! To those who toil all the week long the light of the Lord's day seems fairer and fresher than that of any other day. A person at Newcastle who had a house to let took an applicant for it to the top of his house, spoke of the distant prospects, and added: "We can see Durham Cathedral on a Sabbath."

"On Sabbath," said the listener, "and pray why not on a Monday?" "Why," said he, "because on the weekdays great furnaces and pits are pouring forth their smoke, and we cannot see so far, indeed we cannot see at all; but when the fires are out, our view is wide." Is not this a true symbol of our Sabbath days when we are in the Spirit? The smoke of the world no more beclouds the heavens, and we see almost up to the golden gates. Such days do speak, indeed, and tell us of the rest which remaineth. They sing in our ears with soft and gentle voice, and tell us we shall not always need to bow like galley slaves, tugging at the oar of this world's work, but may even now look up to the place where our home awaits us, and the weary are at rest. These peaceful Lord's days call us away to the top of Pisgah and Hermon, whence we may view the land of our inheritance. They cry to us, "Come up higher." They beckon us to commune with "Him whom, having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." All days speak, but Sabbath days speak best—they are orators for God. These resurrection days, these days of the Son of Man, these angel voices, are the voices that ears near let him hear.—*C. H. Spurgeon.*

TO THE EASTER LILY.

O Easter Lily, lift your shining head:
Brush off the shadow of the barren mould:
For Winter, who hath bound you fast, is dead,
And Summer woos you to his heart of gold.

Sleep, Christmas Lilies, 'neath the Christmas snow;
For on your white lips is the kiss of death,
And while the happy hours come and go,
Still shall we wait and miss your fragrant breath.

Wake, O June lily! stir in your green beds,
Whisper life's secret to your listening heart;
The Sun, himself, shall crown your royal heads
When you have burst your thousand buds apart.

Bloom now, O Easter lilies! wreaths and twine
Your silver stars around the glad, new earth;
The last year's leaf hath died that you may shine,
And there is Resurrection in your birth.

THE CHIEF QUEEN OF BURMAH.

It is the custom of the Burmese royal family to intermarry strictly within itself. Thus the late Queen was a half sister of the King of Burmah. From this practice may be traced much of the insanity which has constantly made its appearance in the Burmese royal dynasties. Therewaddy, a descendant of the great Alaoung Pyah was a notable instance of a mad King of Burmah, and several other kings have been addicted to suspicious freaks. The Naudau was sixty years old, and is said to have been much respected. During her lifetime she was generally accredited with having a great deal to do with the chief political movements of her day in Burmah. The remains of the deceased Queen are embalmed. She will neither be buried nor burnt. According to the strict immemorial custom of the Burmese court these remains, says the *Rangoon Gazette*, are to be placed in one of the apartments occupied by the Queen during her life in the palace, clothed in royal robes, and surrounded with all the jewels and paraphernalia of Burmese royalty. In that state the body is to remain until time completes the work of destruction, or another King ascends the throne, when the corpse will invariably be thrust into a lumber-room or consigned to mother earth. It is the intention of the King to spend a portion of each day in the apartment containing the remains of the

Queen, in contemplations and musings on the transitory nature of this life. This determination is in strict accordance with the precepts of the Buddhist religion. If the Burmese King abdicates as is not very improbable, he will become a holy Hpoongee. All business is at a stand still in Mandalay. Every prisoner not under sentence of death will be liberated. The lying-in-state ceremonials are to be opened with great ceremony. In brief, as they say in India, there is a grand *tumasha* going on in Mandalay.—*Rangoon Gazette.*

PRINCES, PHILOSOPHERS, APOSTLES.

Let us cast our thoughts backward. Of all the works of all the men who were living eighteen hundred years ago, what is remaining now? One man was then lord of half the known earth. In power none could vie with him, in the wisdom of this world, few. He had sagacious ministers and able generals. Of all his works, of all theirs, of all the works of the other princes and rulers in those ages, what is left now? Here and there a name, and here and there a ruin. Of the works of those who wielded a mightier weapon than the sword, a weapon that the rust cannot eat away so rapidly, a weapon drawn from the armory of thought, some still live and act, and are cherished and revered by the learned. The range of their influence, however, is narrow; it is confined to few, and even in them mostly to a few of their meditative, not of their active homes. But at the same time there issued from a nation, among the most despised of the earth, twelve poor men, with no sword in their hands, scantily supplied with the stores of human learning or thought. They went forth east, and west, and north, and south, into all quarters of the world. They were reviled; they were spit upon; they were trampled under foot; every engine of torture, every mode of death was employed to crush them. And where is their work now? It is set as a diadem on the brows of the nations. Their voice sounds at this day in all parts of the earth. High and low hear it; kings on their thrones bow down to it; senates acknowledge it as their law; the poor and afflicted rejoice in it; and as it has triumphed over all those powers which destroy the works of man—as, instead of falling before them, it has gone on age after age increasing in power and in glory—so it is the only voice which can triumph over death, and turn the king of terrors into an angel of light.—*Archdeacon Hare.*

THE OLD HOMESTEAD.

There it stands, the dear old homestead, where generation after generation have lived and died. The great elms still stretch their giant arms over the moss-grown roof as in times gone by; the lilac blooms beneath the window, the old wall still marks the garden plot, the old well is still there from which was drawn by "the old oaken bucket" the cool, sparkling water; the white cottage rose, so highly prized by the sainted mother, has passed away, as has many another cherished object, but their sweet memories still linger. Time has wrought many changes. Voices once full of joy and gladness have ceased to be heard on earth, and are now swelling the glad anthem of praise in heaven. Silent and deserted are the rooms of the old house; over the threshold comes not the footfall as of yore. The hearts that once beat high with hope, the voices that were filled with kind, loving words and tender expressions of sympathy, are silent forever here.

"There ne'er again the host's convivial voice
Shall bid with cordial greetings to rejoice,
Nor careful housewife's kindly proffered board
Be spent to tempt the traveler to her board."

As we cross the threshold and enter the now deserted rooms one after another, we are reminded of the scenes of the past; of the joys and sorrows, hopes and fears, these ancient walls have witnessed. Here has been brought home the bride, leaving her own home to share that of her loving husband; here children have been born and reared; here vows have been plighted and fulfilled, and over its door step, now worn and decayed, has been taken, fresh from the happy marriage feast, a loving heart, that shed sunshine in the old, to illuminate and make glad the new, home; it may be on the distant shores of a heathen land. From this same portal have issued the mourners bearing tenderly the darling taken by the kind heavenly Father from the arms of its loving mother to a blessed home in heaven, where it shall be free from care and sorrow; or the venerated father, with snowy locks, the dear mother, brother, sister, each in their turn called to pass through "the dark valley of the shadow of death."

"But years have flown since o'er its threshold
The lonely, lingering footsteps of—the last."

While many of those who once gave life to the old homestead have ceased

from their labors, and others have been scattered far away, from the place of their birth, still the influences of the old home cease not their mission. The prayers of faith that were daily offered have been, and are still being, answered, and thousands of hearts now silent, as well as many thousands more still full of life, have testified and do testify to the blessed influence of a Christian home. The joys of such a home are a foretaste of the joys that are in store for those who love Christ. Dear homes of our youth; whether on the hillsides or in the valleys, let us ever keep them in remembrance, and so live that when we are called to that new home in heaven, we shall meet the loved ones who have gone before, and with them attain to such joys as this world has never known.—*Congregationalist.*

"ALWAYS CONFIDENT."

And whether the great hour come early or late, when the gates of the Father's house open—the hour when the Lord beckons to the weary pilgrim to come out of the body,—oh, how calm and courageously do we enter, then, into the mysterious, silent night of the valley of death, leaning on the hand of Him who has for our eternal salvation trod this narrow, dark path! As a child upon the perilous way clings to its mother, so do we cling closely to Him who has taken from death its power through His death, and has brought life and immortality to light through His resurrection. Only a few steps are to be taken in that valley of pain; for only a few moments does outward nature struggle against the dissolving power of death. Then it is over. The dark shades disappear, and into the enraptured eye beams, in the mildest, most blessed radiance, the eternal home. Yes, "we are always confident," whether in life or in death. With calm longing, our glance rests upon the blessed home which lies before us, and life appears to us peaceful, and death sweet. The thorns of our pilgrim-path no longer wound us, and the entrance to the Father's house is no more narrow and fearful. The waste blooms into a garden of the Lord, and the dark valley becomes a light, lovely path. With refreshing peace within, praising God with heart and mouth, we joyfully walk toward the beloved home.—*Muller.*

Useful Hints and Recipes.

Three eggs, three pints rye flour, one handful of wheat flour, half teacup home-made yeast, or a penny's worth of baker's yeast. Make over night. Set in a warm place to rise, and bake in rings or round tins half an hour.

PARADISE PUDDING.—Three eggs, half pound bread crumbs, three apples, a cup of currants, juice of half a lemon, nutmeg and salt to taste. Mince the apples, beat the eggs, and stir all together. Rub the currants in flour, and stir in the last thing. Boil one hour and a half. Eat hot with sweet sauce.

CARBOLIC ACID AND HOUSE PLANTS.—Several of my nice geraniums began to look sickly, and, upon examination, I found little worms at the roots. I applied a solution of weak carbolie acid quite freely to the earth, and found it restored the plants to health and beauty in a very short time. It will also kill lice upon the stalks, if applied with a swab or a feather to the plants, without injuring the foliage.

Do not put your pillows or featherbeds, if so unfortunate as to have featherbeds, into the sun to air, but in a shady place with a clear, dry wind blowing over them. If it is cloudy—but not yet damp—and the wind strong it is all the better. This, if practiced often, will keep well-cured feathers always sweet. Badly-cured feathers can not be made sweet. A hot sun on the best of feathers will turn them rancid.—*Mrs. Beecher.*

SCALLOPED OYSTER-PLANT.—Boil oyster-plant or salsify till very tender, drain off all the water and rub through a colander; add butter, pepper, salt and milk, and mix well together. Put in a baking-dish, cover the top with bread-crumbs, with here and there small bits of butter. Bake a delicate brown. Celery-salt may be used for a flavor, but not quite as much as one would of common salt.

ABOUT MOTHS.—Moths love darkness; therefore, to keep them from clothing, air it repeatedly in the sunshine. To keep them from plush furniture, twice a year, on a sunny day, take the furniture out of doors, remove the buttons from the chairs if they can be removed, and give the cushions a good switching with long pliable switches, till the dust is removed; then brush them thoroughly; while the cushions are being sunned, give the frames a coat of varnish.

Miscellaneous.

SAINT VIOLET.

AN APRIL CAPRICE.

You little love of April skies,
Small violet upon the hill,
Lift up to mine your tender eyes,—
I doubt them: once, when saints were rare,
Some poet saw you shy and fair,
And sainted you; and since the earth
Has always poets for each spring,
Whose blessed birthright is to sing,
Your sainthood finds its witness still.

I come not that the year's new birth
May wake its parallel in me;
Nor do I pray that as I free
These dewy grass-blades from your face,
Their homely drops of Helicon
Anoint me to spring minstrelsy;
This living sod I kneel upon,
That we may hold, as of one race,
A human-hearted talk to-day.
Saint Violet, what would you say
If some keen-visioned star should smite
You in the hushed and dreaming night
With sad self-knowledge—bid you probe
Your simple self—arraign your days
With failure, and should so disrobe
You, shrinking, of your poet's praise?

Speak, Violet; would you choose to be
This soul that from itself would flee?
Your blameless peace but once to know
All mortal chance I could forego.
Think fast within your purple hood:
The pain of loving you will learn—
The pain—ah me! how can I turn
From that dear habit,—that great good?
And sometimes, to your human eyes
This changeful sky that bathes and dries
Your upturned face, will surely seem
The vestment of a Soul supreme;
The vestment thinning to the sight,
Of an unborrowed parent-light.

Against your loveless peace I set
One glimpse of God, one chance to say,
Between the dawn and death of day,
"I love—am blest!" O, Violet!
Content you, little, sweet-breathed saint,
Your choice is past, and my complaint.
Poor Violet, who ne'er can be
This hopeful soul that kneels by thee.

THE ROMANCE OF ACCIDENT.

Many of our most important inventions and discoveries owe their origin to the most trivial circumstances. The trial of two robbers before the Court of Assizes of the Basses-Pyrenees accidentally led to a most interesting archaeological discovery. The accused, Rivas a shoemaker, and Bellier a weaver, by armed attacks on the highways and frequent burglaries, had spread terror around the neighborhood of Sisteron. The evidence against them was clear; but no traces could be obtained of the plunder, until one of the men gave a clue to the mystery. Rivas in his youth had been a shepherd-boy near that place, and knew the legend of the Trou d'Argent, a cavern on one of the mountains with sides so precipitous as to be almost inaccessible, and which no one was ever known to have reached. The Commissary of Police of Sisteron, after extraordinary labor, succeeded in scaling the mountain, and penetrated to the mysterious grotto, where he discovered an enormous quantity of plunder of every description. The way having been once found, the vast cavern was afterwards explored by savants; and their researches brought to light a number of Roman medals of the third century, flint hatchets, ornamented pottery, and the remains of ruminants of enormous size. These interesting discoveries, however, obtained no indulgence for the accused (inadvertent) pioneers of science, who were sentenced to twenty years' hard labor.

The discovery of gold in Nevada was made by some Mormon immigrants in 1850. Adventurers crossed the Sierras and set up their sluice-boxes in the canons; but it was gold they were after, and they never suspected the existence of silver, nor knew it when they saw it. The bluish stuff which was so abundant and which was silver ore, interfered with their operations and gave them the greatest annoyance. Two brothers named Grosch possessed more intelligence than their fellow-workers, and were the real discoverers of the Comstock lode; but one of them died from a pickaxe wound in the foot, and the other was frozen to death in the mountains. Their secret died with them. When at last, in the early part of 1859, the surface croppings of the lode were found, they were worked for the gold they contained, and the silver was thrown out as being worthless. Yet this lode since 1860 has yielded a large proportion of all the silver produced throughout the world. The silver mines of Potosi were discovered through the trivial circumstance of an Indian accidentally pulling up a shrub, to the roots of which were attached some particles of the precious metal.

During the Thirty Years' War in Germany, the little village of Coserow in the island of Usedom, on the Prussian border of the Baltic, was sacked by the contending armies, the villagers escaping

to the hills to save their lives. Among them was a simple pastor named Schwerdler, and his pretty daughter Mary. When the danger was over, the villagers found themselves without houses, food, or money. One day, we are told, Mary went up to Steckelberg to gather blackberries; but soon afterwards she ran back joyous and breathless to her father, with two shining pieces of amber each of very great size. She told her father that near the shore the wind had blown away the sand from a vein of amber; that she straightway broke off these pieces with a stick; that there was an ample store of the precious substance; and that she had covered it over to conceal her secret. The amber brought money, food, clothing, and comfort; but those were superstitious times, and a legend goes that poor Mary was burned for witchcraft. At the village of Stumen, amber was first accidentally found by a rustic who was fortunate enough to turn some up with his plough.

A cooper in Carniola having one evening placed a new tub under a dropping spring, in order to try if it would hold water, when he came in the morning found it so heavy that he could hardly move it. At first, the superstitious notions which are apt to possess the minds of the ignorant made him suspect that his tub was bewitched; but at last perceiving a shining fluid at the bottom, he went to Laubach, and showed it to an apothecary, who immediately dismissed him with a small gratuity, and bid him bring some more of the same stuff whenever he could meet with it. This the poor cooper frequently did, being highly pleased with his good fortune; till at length the affair being made public, several persons formed themselves into a society in order to search farther into the quicksilver deposits, thus so unexpectedly discovered, and which were destined to become the richest of their kind in Europe.

Curious discoveries by ploughmen, quarrymen, and others, of caves, coins, urns, and other interesting things, would fill volumes. Many valuable literary relics have been preserved by curious accidents, often turning up just in time to save them from crumbling to pieces. Not only mineral but literary treasures have been brought to light when excavating mother earth. For instance, in the foundations of an old house, Luther's *Table Talk* was discovered "lying in a deep obscure hole, wrapped in strong linen cloth, which was waxed all over with beeswax within and without." There it had remained hidden ever since its suppression by Pope Gregory XIII. The poems of Propertius, a Roman poet, long lurked unsuspected in the darkness of a wine-cellar, from whence they were at length unearthed by accident, just in time to preserve them from destruction by rats and mildew. Not only from beneath our feet but from above our heads may chance reveal the hiding places of treasure-trove. The sudden falling in of a ceiling, for example, of some chambers in Lincoln's Inn revealed the secret depository of the Thurlo state papers. Other literary treasures have turned up in an equally curious manner. Milton's essay on the *Doctrines of Christianity* was discovered in a bundle of old dispatches: a monk found the only manuscripts of Tacitus accidentally in Westphalia: the letters of Lady Mary Montagu were brought to light from the recesses of an old trunk: the manuscripts of Dr. Dee from the secret drawer of an old chest: and it is said that one of the cantos of Dante's great poem was found, after being long mislaid, hidden away beneath a window-sill. —Chambers' Journal.

PORSON'S WONDERFUL MEMORY.

Richard Porson had a remarkable memory. Being one day in the shop of Priestly, the bookseller, a gentleman came in and asked for a particular edition of Demosthenes. Priestly did not possess it; and as the gentleman seemed a good deal disappointed, Porson inquired if he wanted to consult any particular page. The gentleman mentioned a quotation of which he was in search, when Porson opened the Aldine edition of Demosthenes, and after turning over a few leaves, put his finger on the passage. On another occasion he happened to be in a stage coach; presently there entered into it a young graduate with two ladies. This young gentleman endeavored to make himself seem very learned; presently quoting a Greek passage, which he said was from Euripides. The Greek scholar, who was dozing at the other end of the coach, awoke at the familiar sounds, and drawing a copy of Euripides from the folds of his cloak, politely asked him to favor him with the passage. The student could not; and the ladies began to titter. Reddening, the youth said, that on second thoughts, the passage, he was sure, was in Sophocles. Porson thereupon produced a copy of Sophocles, and again asked him to fa-

vor him with the passage. The undergraduate again failed; the ladies tittered greatly. "Catch me!" said he "if I ever quote Greek in a coach again." Stung by the laughter of his fellow-passengers, he said: "I recollect now sir, I perfectly recollect that the passage is in *Æschylus*." His inexorable tormentor, diving again in the capacious folds of his cloak, produced a copy of *Æschylus*, and again asked him to favor him with the passage. The boiling point was now reached. "Stop! Stop!" shouted he to the coachman. "Let me out! There is a man inside here who has the whole Bodleian library in his pocket!" On another occasion, calling upon a friend, Porson found him reading *Thucydides*. Being asked casually the meaning of some word, he immediately repeated the context. "But how do you know that it was this passage that I was reading?" asked his friend. "Because," replied Porson, "the word only occurs twice in *Thucydides*—once on the right-hand page in the edition which you are now using, and once on the left. I observed on which side you looked, and accordingly I knew to which passage you referred."

Once, when in the house of Dr. Burney at Hammersmith, with some friends, examining some old newspapers which detailed the execution of Charles I., he came across various particulars thought by some of them to have been overlooked by Rapin and Hume; but Porson instantly repeated a long passage from Rapin, in which these circumstances were recounted. Upon one occasion he undertook to learn, by heart, the entire contents of the *Morning Chronicle* in a week; and he used to say he could repeat "Roderic Random" from beginning to end. His stupendous memory, however, on account of his excesses, failed at last. —Chambers' Journal.

THE PINE BARRENS OF GEORGIA.

Speaking of the pine country of South Georgia, the *Atlanta Constitution* says: "In the first place, the pine forests of Georgia must be relied on to produce the bulk of the turpentine crop for the next twenty years. Before 1840, the most of the turpentine in use was produced from the south of France, and from some of the northern States. The supply having fallen far short of the demand, the forests of North and South Carolina were then drawn on, and are now almost exhausted. The attention of turpentine men has therefore been turned towards the vast forests of Southwest Georgia, as the point from which to draw the supply of the future. The production of turpentine from that section has, we learn, doubled several times in the past few years, and is getting to be a very important industry. Good turpentine lands are being sold here at 50 cents to \$2 an acre, or rented at \$5 per thousand trees. At these rates it is hard to find a more lucrative business. The consequence is that the turpentine business is rapidly becoming enormous, and destined to grow to still greater proportions. Many Carolina turpentine men are deserting their old boxes, and coming to Georgia, where they can get plenty of unboxed trees at a mere nominal cost. The quality of the resin they get from the new trees is much better than that which comes from the old, and the Georgia trees yield a much larger quantity."

EATING IN SWEDEN.

The habit of lunching in the very presence of dinner, of going to a side table and eating your fill of anchovies, raw herrings, smoked beef, and cold eel-pie while dinner is on the very table, still prevails, and is hardly conducive to health. It is said that the habit of taking "a sup," as the Swedes call it, arose from the scarcity of delicacies. It was hard to get enough of any one nice thing to make a meal of, so you were first delicately innuendoed off to the brandy-table (as it is called), and then allowed to sit down to dinner. The practice is universal in Sweden. Private houses, hotels, and boarding-houses all feed you on preliminary scraps, and woe be to you if you innocently turn away from the proffered luncheon! You fare like an ascetic and feed yourself on odors. The ordinary routine of dining seems in Sweden to be in wild confusion. Soup sometimes ends instead of beginning the dinner. Iced soups and cold fish are dainties to the Scandinavian palate. Much of the soup is nauseously sweet, flavored with cherries, raspberries and gooseberries, often with macaroon cakes and spikes of cinnamon floating wildly about in it. This is eaten as a sort of dessert, and is cold and often beautifully clear. If Heine bitterly reviled the English for bringing vegetables on the table *au naturel*, there is no such complaint to be made here. Everything in Sweden is eaten with sauce—sauces red, white and blue, green, yellow, and black—sauces celestial and sauces infernal. Strange combinations of ice-cream heaped over delicious apple-tarts, or strange

dishes of berry juice boiled down and mixed with farina, sugar and almonds, then cooled, moulded and turned out into basins of cream, to be eaten with sugar and wine, appear at the end of dinner. The Swedes share with the Danes and Arabs a passionate fondness for sweetmeats. Everything is slightly sweet; even green peas are sugared, as well as the innumerable tea and coffee cakes, so that long before the unhappy tourist has finished his tour he is a hopeless dyspeptic or a raging Swedophobe. —Lippincott's Magazine.

Selections.

Truth is truth to the end of reckoning.

He sure must conquer who himself can tame.

Do you ask me, beloved, what it is that chiefly strengthens faith? It is having much to do with Jesus.

No man can be brave who considers pain to be the greatest evil of life; nor temperate who considers pleasure to be the greatest good. —Cicero.

A great step is gained when a child has learned that there is no necessary connection between liking a thing and doing it. —*Guesses at Truth*.

Paul had three wishes, and they were all about Christ—that he might be *found* in Christ; that he might be *with* Christ; and that he might *magnify* Christ.

One of the saddest things about human nature is, that a man may guide others in the path of life, without walking in it himself; that he may be a pilot, and yet a castaway. —*Julius Hare*.

Prayer is needed not to prepare God to bless us, but to prepare us to receive God's blessing. In carrying to Him our want we carry to Him an open heart; and not even Almighty grace can give help to the soul that is closed against the Great Father's loving help.

There is no greater mistake than to suppose that Christians can impress the world by agreeing with it. No! it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart from and above it, and to produce the impression of a holy and separate life; this only can give us a true Christian power.

I know not the way I am going,
But well do I know my Guide;
With a child-like trust I give my hand
To the mighty Friend by my side.
The only thing I say to Him
As He takes it, is—"Hold fast!
Suffer me not to lose my way,
And bring me home at last."

Act towards others as you would they should act towards yourself. It is the same in life as in the midst of the waves; for every navigator there is the same sea, the same tempests, the same dangers to beware of. As long as you are borne on a tranquil surface, help those who have suffered shipwreck. Who can say that you will not be overtaken by a storm—you are not yet in port; the same conduct that you have shown to the unfortunate will be shown to you by your fellow-voyagers.

Science and Art.

Scott Russell, the English architect, proposes to put a tin roof on the Coliseum at Rome, at a cost of \$1,200,000, so that the building can be used for an International Exhibition in 1880 or 1881—a better display than a gladiatorial fight or a massacre of Christian martyrs.

The *Scientific American* for April 6th has a splendid pictorial illustration of the New York approach to the East River Bridge. This bridge is a fine example of the magnitude and mathematical accuracy of the engineering of the present day. The cost of the structure is immense, and yet it is justified by an actual demand of the times.

There has been some discussion lately as to whether a fine series of wall-paintings in the Bishop's Palace at Chur, Switzerland, representing the Dance of Death, are not the veritable work of Holbein. The latest conclusion is that they are not; but that they were executed by a clever Swiss painter, of a period very little later, working under good traditions.

ECONOMIC UTILIZATION OF WHEAT.—The Messrs. Hadley, of London, controlling perhaps the largest milling establishment in the world, have reported to the Home Department of England the successful use of an Unbranning Machine, by which a greater percentage of nutritious matter can be obtained from the same quantity of grain, than by any other process hitherto known. The machine, which has been in use for some time, was invented as early as 1846, by Mr. Samuel Bentz, an American citizen, a resident of Carroll Co., Md.

JEWELRY FROM SOUR MILK.—A new industry has been started in Mansfield, Massachusetts. It is no less than the manufacture of jewelry out of sour milk. This seems a strange anomaly; but it is a fact. The milk comes in the shape of curd from the butter and cheese making counties in New York, and looks upon its arrival a great deal like popped corn; but before it leaves their shop, it undergoes a wonderful change and receives the name of American coral. The secret in making it up is carefully guarded; but it is certain that it has to be heated very hot, during which coloring matter is introduced, followed by a very heavy pressure. Some of it is colored black and called jet, while some appears as celluloid. It makes very handsome jewelry, and is made into all kinds and styles known to the trade.

Cobwebs have been applied to various uses. The delicate cross-hairs in the telescopes of surveying instruments are fine webs taken from spiders, of a species that are especially selected for their production of an excellent quality of this material. The spider, when caught, is made to spin his thread by tossing him from hand to hand, in case he is indisposed to furnish the article. The end is attached to a piece of wire which is doubled into two parallel lengths, the distance apart exceeding a little the diameter of the instrument. As the spider hangs and descends from this, the web is wound upon it by turn-

ing the wire around. The coils are then gummed to the wire, and kept for use as required. About a century ago, Boas, of Langueodoc, succeeded in making a pair of gloves and a pair of stockings from the thread of the spider.

THE TELEPHONOGRAPH.—Whatever influence on the world's affairs the inventive genius of Americans may have, it is no doubt working disastrously to such publishers of dictionaries, as would keep up to the times in giving complete lists of English words. The head of this paragraph is the name of a new machine invented by an Atlanta, Ga., man. The *Constitution* of that city, says that by it sound can be telephonically transmitted and phonographically registered in visible signs capable of certain prompt translation into written language. The entire machine is electric and automatic, and the phonographic combinations, made in much smaller shape than in the most primary ages of phonograph, are easily made by electric action and as rapidly as the sounds are uttered. The main value of this instrument is, that it will do away with all necessity for telegraph operators, requiring only one man in an office, and abolishing a vast amount of red-tape in the telegraphy. Its greatest advantage, however, will be to the newspaper press of the country, for with one of these simple instruments in the composing-room, copy from the instrument can be furnished to the printers, whose only previous preparation will be a day's study of the phonographic alphabet in order to become familiar with the signs. Once familiar to the printer, he can take a piece of this copy, and set it up in type as readily as reprint. A person to whom a message is addressed, understanding the signs, could read it as easily as though printed in Roman type.

Personal.

Dr. Schliemann intends to go back to Greece and renew excavations at Mycenae, and afterward to resume exploration at Hissarlik.

Mr. F. Leighton, R. A., will send to this year's Royal Academy Exhibition a large picture, with figures of full size, representing the angel ministering food in the wilderness to the sleeping prophet Elijah.

"Father" Beckx, the General of the Order of Jesuits, who was virtually exiled from Rome by the late Pope, has proposed to return to Rome; but Leo has treated the proposition coldly, and now the Jesuits are setting themselves in decided opposition to the Pope's general policy.

Rev. Dr. Lanahan, who was formerly widely known from his connection with the Methodist Book Concern in New York city, has become the pastor of the Foundry Methodist Episcopal church in Washington—the church which the President and his family ordinarily attends.

Rev. Dr. Burgess, of Springfield, Mass., has signified his acceptance of the newly-created Bishopric of Quincy, Ill., to which he has been elected. He is brother of the late Bishop Burgess, of Maine, whose metrical version of the Psalms some years since was so much esteemed by many.

Books and Periodicals.

LIFE AND DEATH ETERNAL: A Refutation of the Theory of Annihilation. By Saml. C. Bartlett, President of Dartmouth College. American Tract Society, 150 Nassau St., New York. Pp. 390. Price \$1.50. Postage free.

A substantial volume prepared at the earnest solicitation of many persons as a reply to the specious arguments of the annihilationists. Dr. Bartlett has gone over the usual ground, and successfully met the advocates of future nothingness with their own weapons.

LINKS IN REBECCA'S LIFE. By Pansy, author of "Eather Ried," "Cunning Workman," "Grandpa's Darlings," "Four Girls at Chautauque," &c. Boston: D. Lothrop & Co. Pp. 420. Price \$1.50.

The author of this work has written several books of fine healthy tone, and the one before us is no exception. It will stimulate to Christian action without encouraging sentimentality or cant.

ECHOING AND RE-ECHOING. By Faye Hontington, author of "Those Boys," "Dr. Dean's Way," &c. Boston: D. Lothrop & Co. Pp. 309. Price \$1.50.

A well-told story, with practical lessons that will help the young Christian along in every-day life.

CONTENTS OF THE LUTHERAN QUARTERLY for April, 1878: A Question Touching the Augsburg Confession; Neurology and the Human Soul; A Study of Francis Xavier; Guarantees to Faith; What is the Duty of the Church toward her Delinquent Members; Adam; The Scribes Before and in the Time of Christ; The Higher Education Without God; Literary Intelligence; Notices of New Publications.

THE SUNDAY AT HOME, April, 1878. Contents: The Grave of the Dead John and the Grave of the Living Jesus; Before the Spanish Tribunal; John Colby's Conversion; Sunday Fish and Poultry Trade; Disinherited; Hymns of the Early Church; A Month on the Ganges; Tract Circulation in France; The Keys of Jerusalem; A New Biblia Pauperum; A London Apprentice; A Calm Sea; Sunday in Sky; News from Ancient Cities; The Invalid's Portion and Thoughts for the Afflicted; The Pilgrim in the Family; Poetry; Pages for the Young; Scripture Exercises; Monthly Religious Record; American Sunday School Union, Agents for the United States.

FIRST FREE LUTHERAN DIET IN AMERICA. Philadelphia, December 27-28, 1877. The Essays, Debates and Proceedings. Philadelphia: J. Frederick Smith, Publisher, 42 North Ninth Street. 1878.

This work is issued in a style that speaks well for the taste and enterprise of the publisher. Price in paper \$1, in cloth \$1.50.

LIFE AFTER DEATH; or, Post-Mortem Accountability. By Joseph A. Seiss, D. D. Philadelphia: G. W. Frederic. 1878. Price 15c.

LITTLE'S LIVING AGE. A New Volume. The numbers of Little's Living Age for the weeks ending April 6th and 13th—the first two numbers of a new volume—contain Equality, by Matthew Arnold, *Fortnightly Review*; The English Language as Spoken and Written, by Francis W. Newman, *Contemporary*; Madonna Dunya, by Emily Pfeiffer; Florence and the Medici, *Fortnightly*; The Three Cities, by W. G. Palgrave, *Cornhill*; Within the Precincts, by Mrs. Oliphant, from advance sheets; "Il Re Galantuomo," by James Montgomery Stuart, *Macmillan*; "Only Jean," *Blackwood*; On the Decay of Fine Manners, *Cornhill*; On Teaching English, by F. W. Newman, *Fraser*; Spenser's Irish Rivers, by P. W. Joyce, *L.L.D.*; Fraser's; Erica, translated from *The Living Age* from the German of Frau von Ingersleben; The Centenary of Voltaire, *Pall Mall Gazette*; The Last of the Gases, *Nature*; How Great Men Work, *Cassell*; The Green Flag of the Prophet, *Chambers' Journal*; etc., etc.

For fifty-two numbers, of sixty-four large pages each (or more than 3000 pages a year), the subscription price (\$8) is low; or for \$10.50 any one of the American \$4 monthlies or weeklies is sent with *The Living Age* for a year, both postpaid. Littell & Gay, Boston, are the publishers.

The Messenger.

REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D.D., }
Rev. J. M. TITZEL, }
Rev. E. E. HIGGEE, D.D., } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it. We do not hold ourselves responsible for the return of unaccepted manuscripts. For Terms, see first page.

WEDNESDAY, APRIL 17, 1878.

THE RESURRECTION.

An English writer of great distinction has lately asserted, that the Resurrection of Jesus Christ is the greatest historical fact on record. Certainly the Resurrection is the fundamental miracle of our holy religion. In saying this, we do not place it over against either His Incarnation or His Atonement, but we emphasize it as the glorious outcome from both of these. Without it our preaching and our faith are alike vain. We are yet in our sins, His necessary expiation to the contrary notwithstanding.

The thought of Christ's work ending with His death is appalling. If He, having assumed our nature and come under the power of death, had not emerged from the grave carrying captivity captive, all would have been dark and hopeless indeed. Our Christ would be a dead Christ. There would be no justification for us, and the gates of eternal glory would be forever barred against us.

To take away the fact of Christ's Resurrection would be worse than blotting out the sun from the heavens. The dead even in Him would be among those who have perished. Life and immortality could not have been brought to light. No man could have even known of what lies beyond the grave; for science and philosophy without the aid of revelation, would find the question where Socrates and Seneca left it long centuries ago.

The world could not do without the hope of the Resurrection. Infidel France once attempted to write upon the gates of her cemeteries, that death was an eternal sleep, and annihilationists have since tried to persuade themselves, that this *we will end woes and all, but to no purpose.* Man has been taught to look upward, and if the Bible were burned, and poor dupes were to go with chisel and mallet, and try to efface all the inscriptions of the catacombs, still the words of Jesus "I am the Resurrection and the Life," would live as the inspirer of faith and hope. They would be perpetuated through all generations, by a tradition that would swell into an anthem, and fill the air with the sweetest music that ever floated over this little world of homes and sepulchres. The song would be echoed back with glad acclaim from the golden hills, where the spirits of the just made perfect now stand waiting for the common consummation of the sons of God, to wit, the redemption of the body. For that the whole creation now groans, but the sweet day is coming, when all that are in their graves shall hear His voice and go forth in joy to meet Him.

TRAILING ARBUTUS.

The little sprigs of Arbutus some one gave us the other day were like cheery messengers from the hill-sides on which they grew. These dear little flowers are often the earliest harbingers of reviving nature. We have seen them creeping up and leaning on the withered grass like orphans sleeping on a mother's grave, and again, even peeping out from the edge of snow-patches, reminding us of the ruddy glow of an old patriarch's face, smiling beneath white locks and rejoicing in the spring-time that was to succeed the winter of this life. Somehow they have always been associated in our mind with Easter, their very purity and fragrance speaking of glorious incorruption. Withal the delicate pink-and-white blossoms half hidden in the moss or nestling in their own green leaves, when taken from their beds, are so modest that every one is drawn to them as to sweet, diffident little children. No wonder that

every person loves them. Many thanks to those who enabled us to enjoy the bloom and odor this season.

THE "ADDITIONAL INFORMATION."

We are very much gratified by the courteous way in which the *Presbyterian* has noticed the exceptions we have taken to one of its recent articles on the "Descent of Christ into Hades," as that is taught in the Apostles' Creed. The subject is an important one, and its discussion will be more interesting and profitable than many of the superficial issues that receive so much attention in religious newspapers.

In regard to its statement that the article in question was first admitted into the "Arian forms" of the Creed, we have examined the authorities to which our contemporary has referred us, and find that they make nothing in favor of its general argument. Like the assertion it made in regard to the expression of the Greek legate at Florence, the fact declared in regard to the admission of the article is so qualified by circumstances as to change the whole nature of the case. It turns out that the article was already so generally accepted that the Arians tried to take advantage of it, and introduced it "the more effectually to blind the eyes of the orthodox, that, by professing a doctrine which by implication overthrows a doctrine which many of their sect held, namely, that Christ had no human soul, the *Logos* supplying the place of a soul, they might get their whole Creed to pass without suspicion." King, who stands high as authority, brings this out, and Heurtley (*Harmonia Symbolica*, pp. 134, 137), gives abundant evidence that the article under discussion was fully known and so universally received, that it was presumed upon as a cloak, behind which to perpetrate a pious fraud.

The *Presbyterian* gives an authority cited by Dr. West, in what it calls a "ponderous" article, in the last number of the *Princeton Review*. The contribution referred to, we respectfully submit, should be called "labored" rather than "ponderous." It is under a caption likely to prejudice the case, and is the second one from the same author, who, it seems, finds more opposition to his theory than he has been able to allay; and if the *Presbyterian* will turn, we think, to the October number of the same *Review* for 1874, it will find an argument upon the other side of the question, by Dr. Williams, which has never been answered. It is remarkable, however, that no author cited thinks that the time and circumstances under which the article, "He descended into Hades," was first formally admitted to the Creed, is an evidence that it was in itself unworthy of credence. Dr. Schaff, in the note quoted, does not favor the theory of the *Presbyterian*, that the article should be dropped; as any one who reads the entire page may see. Indeed all the articles of the Apostles' Creed were so implied and interwoven, that no theory except that of the Romanists, who believe that it was completed by the original Twelve disciples, can make the objection to any article, which our contemporary does to the one we are now considering. The descent into Hades was at first included in the Burial, just as the Life Everlasting was included in the Resurrection of the Body.

We, therefore, repeat our question, which was not, as to the time and place in which it was first formally adopted, but, Whether it had any such taint of Arianism in it, that men like John Calvin and others who accepted it, could do so without being charged with the heresy of Arius? The impression that some such taint did belong to it was given out, whether intentionally or not, by the *Presbyterian*, which, after stating that the article first appeared in the Arian forms of the creed, adds, "Surely it is no recommendation of it to orthodox believers, that it was thus first formulated by those who denied the essential deity of our Redeemer." This idea is given out, too, by the assertion that the article was omitted in the Nicene and Constantinopolitan Creeds, which were against the Arians, as though it was left out on that account.

The facts just point the other way, as Heurtley and others have shown. Had it been Arian it would have been denounced, but on the contrary it was never doubted, and took its place afterward in the Athanasian Creed, which was most particular and intense in asserting the Divinity of our Lord Jesus Christ.

The whole historical argument of our contemporary is wrong. It would throw doubt upon every article of the Creed.

We are glad that the *Presbyterian* has explained itself in regard to some points upon which we cannot now dwell. The impression we took from a former article was, that the soul of Christ remaining in Heaven, His resurgent body was either a phantom or a purely materialized form for forty days at least. We accept heartily as true, the theory that the saints are happy immediately upon the release of the soul from the body, but we still think our contemporary's views, as to what our Divine Redeemer did between the time of His death and His resurrection, need some modification.

"TO THE POINT."—BUT TO THE WRONG ONE.

Since the above was written, we have received a later number of the *Presbyterian*, containing an article on the subject, headed "To the Point." But we respectfully remind our contemporary, that it directs attention to the wrong point. It says our late article does not invalidate the force of the statement in regard to the position taken by the Eastern delegates at the council of Florence. Our article does show that the statement it made in regard to the declaration of Marcus Eugenius at that meeting was erroneous. We looked up its authority and showed our contemporary that the sentence upon which it depended had been but half quoted by Waterland, and that the other half just proved the contrary of what the *Presbyterian* said and expected to prove, namely, that the Greeks "had never seen or heard of the Apostles' Creed itself." That was the historical question at issue, and in support of our position, we showed and proved from its own witnesses and other sources, that the Greek Church had the Creed. Nothing was said about the contested article in the immediate connection: we only said *the Greek form of what was claimed by the Roman delegates as having been written by the Apostles* was more full than in the Latin of some previous corresponding periods.

If we had at the time been going behind the particular question of history which the *Presbyterian* had raised, we might have shown that our contemporary has very little to favor it in the "position" taken by the Greek Delegates at Florence. They certainly went far beyond the point to which we would go, and our neighbor had better not appeal to them. They conceded the benefit of masses and alms for the dead, and notwithstanding the noble fight of the Bishop of Ephesus, they perhaps would have yielded to the whole Romish idea of Purgatory, but for the fact that they stuck on the one question of "material fire." Our idea, supported by pretty good authority is, that Christ's descent into Hades, as a Conqueror, lighting up the past darkness of Sheol and sanctifying the whole state between death and the resurrection, shows the utter and entire falsity of a Purgatory. Our faith hears Him say, "Fear not, I am the first and the last; I am He that liveth and was dead; and behold I am alive forevermore, Amen: and have the keys of hell and of death."

The next point of the *Presbyterian*, viz., that the article of the descent is not in the Nicene Creed used in the Sacramental Service of the Greek Church, we never contested. That Creed is in the Communion Service of all the earlier Churches, West as well as East, and the omission of the article, which can be accounted for on other grounds, amounts to nothing in the point at issue. It is accepted by Christians generally, who also hold the Apostles' Creed without any thought of conflict. But we fear that even if the article had been in the Nicene Creed used by the Greek Church, that fact would have been of little weight to some minds, because when it is found

in the Apostles' Creed used by the *Presbyterians*, from the beginning, our contemporary wishes to get it out of that.

We are aware that the *Presbyterian* does not wish to attack the whole Creed, but only a "repulsive" clause in it. The difficulty is, that the integrity of the Creed is thus attacked unintentionally, and if other people should find fault with what they look upon as other "repulsive" clauses, the whole grand old structure might go down. When our contemporary calls the clause to which it objects "unscriptural," it assumes too much; for when it throws away the article, it must throw out a great deal of Scripture to keep it company, and Rome will gather up the rejected passages, and pervert them to her own ends. This has been the difficulty heretofore.

MARYLAND PRISON AID SOCIETY.

There has existed in Baltimore, Md., for a number of years a "Prisoners' Aid Society," which aims to ameliorate the condition and effect the reformation of that large class of individuals, who come under the operation of the criminal laws. G. S. Griffith, Esq., is its efficient President, and the Rev. J. B. Shontz, of the Reformed Church, has been its General Agent, for nearly two years. The operations of the society occupy a large field of usefulness, and have been the means of doing much good.

The anniversary of the society was recently held. A full report of the proceedings connected with it is published in the *American*. The reports of the President and General Agent, submitted on the occasion, presented many facts of deep interest. There is a large Sunday-school connected with the Maryland Penitentiary, under the control of the Association. Rev. Mr. Shontz and wife take a lively interest in this school, and are efficient teachers in it. The chapel services conducted by him on every Sunday afternoon are largely and willingly attended. The average number of the audience is about four hundred. During the year, the Society has extended pecuniary aid to 891 discharged convicts and prisoners, sent 294 to their homes and other places, secured employment for 61, and interceded for good in 120 special instances. The reading matter distributed in penal, pauper and reformatory institutions has amounted to 41,000 tracts, 500 slates and pencils, 500 spelling books and 20,000 journals. The whole amount received during the year ending March 31st was \$3,342, and the sum expended \$3,291. Several of the county almshouses were visited.

The President of the society has also been long deeply interested in the welfare of the vagrant children, which are numerous in Baltimore, as well as in other large cities, and has labored to bring benign influences to bear upon them, in which he has been more or less successful. An act has recently been passed by the Legislature of Maryland, mainly through his agency, which is intended to cover the necessities of the case in this direction, and if we understand it aright, its provisions are to be carried out mainly through the agency of this benevolent association, over which he presides. It is desirable, that the interests of this large class of youth in that large city should be carefully looked after; and we should be gratified to see a similar movement inaugurated and carried forward in our own city, in which there is as much call for it, as anywhere else.

Notes and Quotes.

The New England Conference of the Methodist Church, is taking steps to make abstinence from tobacco a test of membership.

It is stated that Pope Leo XIII. is the two hundred and seventy-eighth pontiff, and that there has been no break in the Italian succession since 1523.

A terse dispatch sent to congress from China, last week, says: "Famine spreading. Cannibalism exists. No rain. Worse next year." It is thought strange under the distressing circumstances in which the Chinese are placed, that there

is delay in paying awards confessedly due them from our government.

Rev. John Hall, D.D., of New York, will deliver a lecture on "Scripture and Science," in the First Reformed Presbyterian Church Broad St., below Spruce, April 29th, for the benefit of the Sunday-school. The lecturer is so able and the subject so interesting, that we hope many of the people of Philadelphia will avail themselves of the opportunity to hear what Dr. Hall has to say.

Another "new sect," which comes to our notice this week, has sprung up in the Greek Church in Russia. The name adopted is the "Purifiers," and a leading feature is woman's rights. Their fundamental doctrines, we are told, are that "all must marry on coming of age; that the husband must be subordinate to the wife and recognize her as the head of the family, and that once a week he must confess his sins to his wife."

The "Independent Brotherhood of Christian Believers," of which we made mention last week, is preparing to spread itself. "The organization is intended to consist of local brotherhoods, which will be organized into County, State, and National conventions, and finally an Ecumenical Congress. The articles of faith are four in number, and the articles of the constitution, twenty-six. The articles of faith are such as are held by orthodox churches. The proceedings of the Brotherhood are intended to be secret."

It now appears, that the effort to exclude all but so-called unfermented wines from the communion service would amount to very little even if successful. A report of Mr. Percy Monro, published in the London *Guardian*, shows that the common opinion that unfermented wine is not intoxicating is a mistake. Mr. Monro says: "I have frequently stayed, during the last twelve years, in a wine-making district, and being interested in the subject, have made inquiries with respect to the effect of drinking wine while in an unfermented state. We discovered that the liquor in its unfermented condition is most intoxicating; a little will produce the most undesirable effects."

Among the Exchanges.

Forms of worship which are frequently unsparingly denounced in some quarters, have yet come into general use, but when there is no appreciation of proprieties, things become somewhat mixed, as the following "very remarkable" Sunday School programme, given in the New York *Nation*, will show.

One of the "signs of the times" which has long attracted attention in the ecclesiastical world, is the tendency to a more liturgical way of doing things in the Puritan churches. The liturgical spirit has found its chief revelling place in the Sunday-school, in which a series of "concert exercises" has been prepared and performed during the past ten or fifteen years sufficient to make the most aggressive liturgical reformer stand aghast. One can readily imagine how much has been done in this way to cultivate the aesthetic nature of the useful Christians of America. But it was reserved for the year of grace 1878 to give to the world a "concert exercise" combining in proper proportions the aesthetic and the practical. It comes to us from a village in Massachusetts, and is circulated in behalf of a prominent missionary society which has its headquarters in this city. The programme consists of twenty-four items, including five hymns, each with a chorus, all of them selected from the latest hymn-book of the season, "Gospel Songs, No. 2." The "exercise" begins as follows: "1. Singing: Rescue the Perishing. 2. Read in concert or responsive [sic] Psalm lxxii. 3. Prayer." And then it plunges in *medias res*, with a superb disregard of the ecclesiastical tone and spirit, by asking: "4. What is the American Missionary Association?" To this the answer is given by scholar "A" that "it is an association of Christian men, organized in 1846, to diffuse a knowledge," etc., etc. Then follows: "5. What is it doing at the present time?" to which scholar "B" replies: "It sustains fifty-nine churches among the freedmen at the south, one church in Africa," etc. After each scholar down to "G" has contributed an item to this impressive summary, the second hymn is sung, "I have a Saviour, He's pleading in glory," and the next question is sprung upon us: "7. How is the money raised?" to which "H" replies: "Last year the association received from bequests and churches . . . a little more than \$200,000; but they needed more than \$300,000 to carry on the work successfully," and "I" adds: "The greatest sacrifices are made in the Southern States. In one colored Sunday school every pupil gives five cents a month. . . . Little colored children, who have hardly respectable clothing, have such a love for this association that they save the pennies to give into its treasury." This aspect of the "work" seems to have grown upon the compiler of the "exercise," for at this point he introduces an entire page of "incidents from the work among the freedmen,"

in the well-known style of the missionary magazines; after which this new Socratic method is applied to the case of the Indians. It is in this division that we find the most beautiful instance of adaptation of part to part afforded by the entire programme. The question is: "14. Does it pay, from the Government standpoint, to Christianize Indians?" Little boy "Q" replies: "It has cost the Government \$12,000,000 a year on the average of forty years to fight the unchristian tribes;" and little boy "R" answers in prompt response: "It has cost nothing to control the Christian tribes;" whereupon follows singing by the children (with chorus): "The mistakes of my life have been many." The adaptation, as we have said, is very neat indeed, but there remains a doubt whether this musical statement about mistakes applies to the Government or to the aborigines. The song, however, is followed immediately by "16. Prayer for the Indians;" after which the worshipping assembly, under the lead of our missionary liturgist, marches unthinkingly forward to "17. Can the Chinese be Christianized?"—a conundrum which we leave without its answer, somewhat on the same principle that periodicals which publish weekly stories make the week's instalment end at the most exciting point. The programme is issued, as any one can see, not for liturgical reasons, but to replenish the treasury of the "A. M. A." We therefore add a further statement which we find on the printed slip accompanying it: "To make this a success you ought to have thirty copies." Whether the treasury of the A. M. A. will receive a replenishing, remains to be seen; but meantime what is the effect of such productions as this upon the tastes and the reverence and therefore upon the morals of those who are passing to-day through the Sunday-school into the area of a busy life?

The Christian has the following under the head of "Too Shrewd:"

The wisdom of the serpent is an appropriate qualification for the service of the Lord, but with it there must be the harmlessness of the dove, or else it may work ruin to its possessor and injury to those around. Our Saviour was wise beyond all earthly wisdom, and yet He did no sin, neither was guile found in His mouth. There are many who seek to compass their ends by guile, but who accomplish only their own defeat. The merchant who is given to shrewd and paltry tricks comes to be shunned by honest and fair dealing men who know him; the dishonest debtor loses whatever credit he had, and the tricky and over-reaching creditor comes to be feared, despised and avoided. The projector of gigantic swindles and enormous villainies seems for a while to prosper, until at length the greatness of his iniquities renders their concealment impossible, and he loses everything and sinks in poverty and disgrace. The villains who steal from the public purse and fatten upon the public plunder, seem to prosper for a while; but at length the wrath of an outraged country smites them and destroys them. Shrewd office-seekers lay their plans, and pull their wires, and make use of all tricks which promise them success, until at length the day of uncovering comes, and then they stand defeated, deserted, ashamed, and despised, even by their friends.

In the Church, the shrewd and tricky manager succeeds in having his own way in spite of the fairness, equity and the judgment of his friends; but in the end he loses his own influence, wrecks the church, and leaves nothing but ruin as the result of his life-long scheming and craftiness. The ministers of the gospel, who seek for place, and pelf, and position, and who, by various underhanded ways, strive to elevate himself at the expense of others, comes to be found out, and is looked upon with disfavor and contempt, and becomes so poor and low that none will do him reverence. Such men prove themselves too shrewd. Like the Indian's tree, which stood so straight that it leaned the other way, their ambition overleaps itself, their craft outplots itself, and their airy castles tumble beneath their own weight.

Honesty is better than trickery, grace is more enduring than guile, and the fear of God laid in the foundation of a life, gives more real and ultimate prosperity and success, than can be expected from all "the cunning craftiness of men, whereby they lie in wait to deceive."

AID FOR THE WIDOW AND ORPHANS OF REV. PLÜSS, DECEASED.

I am gratified to be able to state to the readers of "THE MESSENGER" that my appeal to the ministry in behalf of the above family, has found many willing hearts to respond to it, and if the letters continue to arrive, as they did during the first part of this week, a handsome sum will be realized. All the kind donors have certainly felt the blessedness of giving, and I have experienced the blessedness of receiving for the needy and distressed; and when I open the letters, and read the words of sympathy, and find the tokens of love therein contained, my heart has been moved to great gratitude for the charity, which Christ Jesus imparts to us, and permits us to exercise toward others. Let me call a few examples from letters in my hand: A brother in the ministry writes, that years ago he was stricken by the hand of God, and suffered for a long time; and that he received kind offices from members of the Church. He knows what it is to be poor, and to be assisted. Therefore, although provided with but small means, he feels constrained to send a dollar for the widow.

Another letter was written by the daughter of a former minister. She seems to be now in good circumstances; but knows how small the salaries of ministers generally are; how their families must struggle to make both ends meet. Therefore, she sends two dollars for this good cause, and she hopes the response to the appeal will be general.

Up to the present date I have received \$63. Among this was a draft from Lancaster, Pa., for \$22. Those brethren, who have enclosed a postal card, or who expressed the wish to receive one, have been notified of the receipt of their money. I suppose others do not wish to have their names published in the papers, and therefore I refrain from doing so. I shall present to General Synod a list of all contributors; but if desired, all the receipts will be published. Those brethren who have not given anything, will please remit soon. The money is greatly needed.

Buffalo, N. Y., Apr 11, 1878.

J. B. KNIEST, 71 Locust St. ("Christian World," please copy).

NORE. In another communication written previously to the above, but which we do not deem necessary to publish, Brother Knies

adverts to the fact, that he did not intend that the response to his appeal should be confined to the ministry alone. Others also, who have hearts to feel for the widow and orphan, are expected and solicited to give. He also states, that the Rev. M. I. G. Stern of Indianapolis, Indiana, will solicit and receive contributions from the charitable in the West, whilst he will confine his own efforts to the Eastern field. We will add, that we also are receiving a few contributions, which will in due season be sent to their place of destiny.

Church News. OUR OWN CHURCH.

SYNOD OF THE UNITED STATES. On the 27th of March last, the Rev. F. J. Mohr and wife celebrated their Silver Wedding. The members of his church at Quakertown and other friends, availed themselves of the occasion, to make them a surprise visit. A procession composed of about two hundred persons was formed, which, headed by a band of music, proceeded to the parsonage and took possession of it. The tables were laden with the good things they brought with them, of which all freely partook. After indulging in social intercourse for a season, broken in upon by a number of speeches, and the presentation of a purse, well-filled with silver coin, to the pastor, the company retired, gratified with their visit, and leaving the pastor and wife, not only richer in this world's goods, but also greatly revived in spirits, by the tokens of interest, with which they were so bountifully favored.

The sacrament of the Lord's Supper was administered in two of the congregations of the Augusta charge, Northumberland county, Pa., on the 31st of March and 7th of April, by the retiring minister, the Rev. C. H. Reiter. On both occasions the attendance was large, and a deep and solemn interest prevailed. Eighteen persons were added to the church by confirmation. A larger number than usual communed, indicating a prosperous state of things in the congregations.

The sacrament of the Lord's Supper was lately administered in the St. Paul's and Salem's congregations, of the Tulpehocken charge, Rev. Dr. C. H. Leinbach, pastor; at the former on the 31st of March, and at the latter on the 7th of April. At St. Paul's church, the communicants numbered two hundred and thirty-two, and the alms amounted to \$62.50. Twenty-two persons were added to the church, twenty-one by confirmation, and one by certificate. Two hundred and sixty-three communed at Salem's church, and the alms collected amounted to \$51. Twenty-four persons were added to the church, nineteen by confirmation and five by certificate. The whole number of additions to the church is forty-six. The catechumens received regular catechetical instruction since August last. The attendance on all the services was large, and the interest manifested marked and solemn.

In connection with the administration of the Lord's Supper on the 7th of April, in the church at Meyerstown, Pa., Rev. Dr. G. Wolff, pastor, twenty-eight persons were added to the church by confirmation, and ten by certificate. Three hundred and thirty-two persons communed, and the contributions to benevolent objects amounted to \$129.05.

In connection with the communions held in the Friedens and Donaldson congregations, of the Deep Creek charge, Schuylkill county, Pa., the former on the 31st of March and the latter on the 7th of April, thirty-five persons were added to the church by confirmation, twenty-two at the former, of whom four are heads of families, and thirteen at the latter place. The pastor, Rev. B. S. Mezger, who commenced his labors in the charge only six months ago, certainly has much reason to be encouraged.

PITTSBURGH SYNOD. Rev. S. Z. Beam, whose acceptance of a call from the Mt. Pleasant charge has been announced, has entered upon his new field of labor. His post-office address has accordingly been changed from Scottsdale to Mt. Pleasant, Westmoreland county, Pa.

Rev. D. B. Lady was installed as pastor of the Brush Creek charge at the Manor church, on Friday, April 5th, and Rev. C. R. Dieffenbacher as pastor of the First Greensburg charge in the First Reformed church at Greensburg, on Sunday, April 7th. Both these brethren enter their new fields of labor under encouraging circumstances. The charges of which they respectively are now pastors, until recently, constituted the first Greensburg charge, under the pastoral care of the venerable and highly-esteemed Dr. Hacke.

WESTERN CHURCH. Sixty-six persons are reported as having been added to the Highland charge, Ohio, Rev. G. W. H. Smith, pastor, in connection with a series of religious services of two weeks' continuance, ending with administration of the Lord's Supper.

DELEGATES TO THE GENERAL SYNOD.

In consequence of the fact, that several of the Classes did not, until recently, elect their delegates to the General Synod, or report them in the periodicals of the Church, the usual list of Delegates, which we publish on such occasions, must necessarily be incomplete. As far as they can be ascertained, however, they are here given.

SYNOD OF THE UNITED STATES. East Pennsylvania Classis.—Rev. A. J. G. Dubbs, S. A. Leinbach, Dr. T. C. Porter, and A. J. Herman, and Elders Jacob Radley, Thomas F. Butz, Thomas Faust, and Geo. Hagenbuch, *primarii*; and Rev. S. G. Wagner, Dr. Y. Heisler, W. R. Hofford, and T. O. Stem, and Elders Elias Troxell, Wm. Gruver, B. Ferner, and Louis Laux, *secundi*. Lebanon Classis.—Rev. Dr. C. H. Leinbach, Dr. B. Bauman, Dr. T. S. Johnston, and Dr. C. F. McCauley, and Elders John Meily, John F. Orth, F. W. Hoffman, and J. H. Michael, *primarii*; and Rev. A. E. Leinbach, Dr. F. W. Kremer, Dr. Geo. Wolff, and T. C. Leinbach, and Elders S. H. Madden, E. L. Kilmer, D. Weitzel, and E. B. Shuey, *secundi*. Philadelphia Classis.—Rev. Dr. D. Van Horn, Dr. J. H. A. Bomberger, and Dr. H. W. Super, and Elders H. C. Hoover, Thos. Ingram, and Jacob Force, *primarii*; and Rev. Dr. D. E. Klopp, J. H. Sechler, and W. Sorber, and Elders H. M. Stauffer, W. Brownback, and R. W. Eastlack, *secundi*.

Lancaster Classis.—Rev. Dr. T. G. Apple, W. H. H. Snyder, and Dr. E. V. Gerhart, and Elders G. W. Hensel, W. H. Seibert, and G. Z. Kunkel, *primarii*; and Rev. D. W. Gerhart, J. H. Dubbs, and C. Clever, and Elders J. Kistler, J. S. Wagner, and A. Mader, *secundi*. East Susquehanna Classis.—Rev. C. S. Gerhart, J. K. Millet, and C. H. Reiter, and Elders J. Hilbush, G. Hill, and D. Eschbach, *primarii*; and Rev. G. W. Engle, G. D. Gurley, and A. R. Hottenstein, and Elders C. Newhard, C. Fentensmacher, and H. Snavely, *secundi*. West Susquehanna Classis. (Not elected). Goshenhoppen Classis.—Rev. Dr. C. Z. Weiser and Elder D. B. Mauger, *primarii*; and Rev. L. J. Mayer and Elder John Holloway, *secundi*. Thickton Classis.—Rev. D. Rothrock and G. W. Roth, and Elders S. T. Morris and Jacob Harr, *primarii*; and Rev. J. G. Dengler and J. Kehm, and Elders T. O. Pearson and Daniel Gerhart, *secundi*.

SYNOD OF OHIO. Miami Classis.—Rev. Dr. I. H. Reiter, Dr. S. Mease, and H. M. Herman, and Elders A. H. Baughman, W. Kefauver, and J. Siegfried, *primarii*; and Rev. Dr. D. Winters, W. A. Hale, and J. Steiner, and Elders J. Swander, Geo. F. Wentz, and J. F. Kemp, *secundi*. Lancaster Classis.—Rev. H. T. Spangler and Austin Brown, and Elders Geo. Hollman and Peter Brown, *primarii*; and Rev. M. Loucks and C. Hoyman, and Elders J. C. Allen and E. Beighler, *secundi*. Tuscarawas Classis.—Rev. S. C. Goss and T. J. Bacher, and Elders T. W. Chapman and J. Weimer, *primarii*; and Rev. E. Herbruck and Dr. S. B. Leiter, *secundi*. Tiffin Classis.—Rev. Dr. G. W. Willard and J. Richards, and Elders Louis Keller and John Hilbush, *primarii*; and Rev. N. H. Loose and L. H. Kefauver, and Elders G. Good and A. Sohn, *secundi*. St. John's Classis.—Rev. Dr. P. Herbruck and Dr. P. Greding, and Elders C. Herzer and D. Zimmerman, *primarii*; and Rev. Dr. H. Korthuefer and W. H. Wittenweiler, and Elders G. Lautenschlager and C. Hanenkrat, *secundi*. Eastern Ohio Classis.—Rev. E. H. Otting and Elder W. S. Winnings, *primarii*; and Rev. H. Hilbush and Elder J. Willard, *secundi*. North Illinois Classis.—Rev. O. Lantz and Elder F. Bolender, *primarii*; and Rev. I. A. Sites and Elder C. T. Kleckner, *secundi*. Shelby Classis.—Rev. D. S. Fouse and Elder D. Cort, *primarii*. St. Joseph Classis.—Rev. J. R. Skinner and E. R. Willard, and Elders P. Jacoby and P. Loose, *primarii*; and Rev. L. Grosenbaugh and W. H. Ziegler, and Elders J. H. App and S. A. Brownwell, *secundi*. Cincinnati Classis.—Rev. J. Bachman and F. W. Berleman, and Elders H. Schroer and H. Winkler, *primarii*; and Rev. B. R. Hucker and C. F. Stechow, and Elders C. Uhlbrock and H. Geule, *secundi*. Kansas Classis.—Rev. J. A. Keller and Elder F. Isely, *primarii*; and Rev. J. A. Nicolai and Elder H. Mehrwein, *secundi*.

SYNOD OF THE NORTHWEST. Indiana Classis.—Rev. Dr. J. H. Klein, S. N. Kessler, and P. Joeris, and Elders H. Marcus, W. Schaley, and P. Jundt, *primarii*; and Rev. L. Praikshatis and M. G. I. Stern, and Elders H. Schroer, C. Schmidt and D. Wenning, *secundi*. Sheboygan Classis.—Rev. H. A. Muehlmeier and J. Blaetgen, and Elder A. Otmeier, *primarii*; and Rev. J. Hauser and V. Hensheu, and Elders C. Weber and A. Scholz, *secundi*. Heidelberg Classis.—Rev. H. Stepler, C. Wisner, and H. Rusterholz, and Elders C. Vogt, P. Keller, and L. Kalschmidt, *primarii*; and Rev. M. Heinzen, J. Winter, and E. F. A. Schade, and Elders G. Ricker, G. Neidhart, and J. Hoeb, *secundi*. Erie Classis.—Rev. J. C. Young and C. G. Zipt, and Elders B. Sturm and W. Becker, *primarii*; and Rev. F. Foswick and W. Renter, and Elders A. Pretzer and A. Closse, *secundi*. Milwaukee Classis.—Rev. A. Becker and F. P. Leich, and Elders F. Sanders and C. Frederick, *primarii*; and Rev. H. A. Meier and J. E. Terborg, and Elders M. Brown and G. Kremer, *secundi*. Minnesota Classis.—Rev. J. H. C. Röntger and Elder Peter Mades, *primarii*; and Rev. C. Oechsner and Elder Peter Flury, *secundi*. Zion's Classis.—Rev. P. H. Dippel and C. F. Kriete, and Elders H. Drovers and H. Tans, *primarii*; and Rev. J. Niekoff and P. Ruhl, and Elders E. Vordermark and A. Mohr, *secundi*. Nebraska Classis.—Rev. F. Hüllhorst and Elder J. Max, *primarii*; and Rev. C. G. A. Hüllhorst and Elder J. Reuter, *secundi*. Ursinus Classis.—

PITTSBURGH SYNOD. Westmoreland Classis.—Rev. J. M. Titzel and D. B. Lady, and Elders W. R. Barnhart and A. Cort, *primarii*; and Rev. J. I. Swander and J. W. Love, and Elders G. A. Bair and S. Kunkle, *secundi*. Clarion Classis.—Rev. H. Hoffman and D. S. Dieffenbacher, and Elders H. Hoch and C. H. Beishouse, *primarii*; and Rev. J. H. Pennepacker and W. C. B. Shulenberger, and Elders D. Crawford and F. Stahlman, *secundi*. St. Paul's Classis.—Rev. D. D. Leberman and Elder C. M. Boush, *primarii*; and Rev. J. H. Apple and Elder A. G. Apple, *secundi*. Somerset Classis.—Rev. A. E. Truxal and Elder J. Horner, *primarii*; and Rev. L. D. Steckel and Elder W. Suder, *secundi*. Allegheny Classis. (Not elected).

SYNOD OF THE POTOMAC. Zion's Classis.—Rev. Dr. I. S. Weiss, W. F. Clifflinger, and G. W. Glessner, and Elders J. Heffelfinger, G. Julius, and E. Krone, *primarii*; and Rev. D. Gring, Dr. M. Kieffer, and J. Ault, and Elders F. M. McKeehan, C. A. Shultz, and H. A. Basehor, *secundi*. Maryland Classis.—Rev. Dr. J. W. Santee, W. Goodrich, and E. R. Eschbach, and Elders L. Markell, J. T. Motter, and H. W. Shriver, *primarii*; and Rev. N. H. Skyles, A. R. Kremer, and J. S. Kieffer, and Elders G. S. Griffith, W. Zimmerman, and D. Zeller, *secundi*. Mercersburg Classis. (Not elected). Virginia Classis.—Rev. Dr. S. N. Callender and J. S. Loose, and Elders W. H. Bargelt and J. N. Nicely, *primarii*; and Rev. H. St. John Rinker and Dr. G. H. Martin, and Elders C. Mattheias and J. Welshans, *secundi*. North Carolina Classis.—Rev. Dr. G. W. Welker and J. H. Shufford, and Elders Heilman and Forney, *primarii*; and Rev. J. A. Foil and P. M. Trexler, and Elders Hedrick and Webb, *secundi*. San Francisco Classis.—

GERMAN SYNOD OF THE EAST. New York Classis.—Rev. J. F. Busche and Elder G. Breit, *primarii*; and Rev. C. Brunner and Elder W. Miller, *secundi*. West New York Classis.—Rev. J. B. Knies and Elder H. Trautman, *primarii*; and Rev. H. C. Heyser and Elder A. Noark, *secundi*. German Philadelphia Classis.—German Maryland Classis.—West Pennsylvania Classis.—

MATTERS TO BE REPORTED BY CLASSES TO GENERAL SYNOD.

In addition to the announcement made by Dr. Reiter in the MESSENGER last week, I would respectfully suggest the following action, also adopted by the General Synod at Fort Wayne, namely: Resolved, That the Classes be directed to instruct their respective Stated Clerks to report nothing in their abstracts sent up to the General Synod hereafter, except those matters claiming the special attention of General Synod.

Stated Clerks and Blank Reports. For the benefit of those whom it may concern, I would also respectfully call attention to the following action taken at the Synod of Allentown last fall, namely: Resolved, That the different Classes connected with this Synod be directed to instruct their Stated Clerks to furnish their several pastors, each year, with a copy of the blank for a statistical report of a pastoral charge adopted by the General Synod, and also to use in their statistical report of Classis to Synod, the blank adopted by the General Synod for that purpose. Minutes of Synod, page 48. D. W. G.

MEETING OF GENERAL SYNOD.

The General Synod of the Reformed Church in the United States will convene in triennial sessions, in the First Reformed Church, at Lancaster, Pennsylvania, on Wednesday, May 15th, A. D. 1878, at 8 o'clock in the evening, when the opening sermon will be preached. The presence of all the delegates, who are required to appear with proper official credentials, is hereby respectfully requested.

ISAAC H. REITER, Stated Clerk.

Miamisburg, O., April 8, 1878. P. S. The attention of the Stated Clerks of the several Classes is hereby directed to the action of the General Synod at Fort Wayne, in 1875, Minutes, page 51, in regard to the admission of delegates to seats, namely:

"Resolved, That hereafter, before delegates to the General Synod can be admitted to seats, they must produce credentials from the proper authorities, according to Article 28 of the Constitution, which this Synod interprets to mean the Stated Clerk of Classis, with a certified list of members belonging to said Classis at the time of the meeting of the General Synod, and also the time and place of holding the election."

RAILROAD ARRANGEMENTS FOR DELEGATES AND VISITORS TO THE GENERAL SYNOD AT LANCASTER, PA.

The Pennsylvania (including the United R. R. of New Jersey and Boston, Mass.), the Northern Central, the Philadelphia and Erie, and the Cumberland Valley railroads will issue excursion tickets to delegates and visitors, and their families, on their respective roads and branch roads by presenting an order for each excursion ticket to the ticket agent at the station of one of the above-mentioned railroads. Such orders are to be obtained from Rev. Jacob Dahlan, 213 North 38th Street, Philadelphia, Pa.

The delegates and visitors will please state by which of these roads they wish to come to Lancaster and the name of the station from which they expect to start, and inclose in their application for a railroad order a stamped envelop with their address, as only such applications can be recognized.

The Philadelphia and Reading railroad will issue through excursion tickets to Lancaster, Pa., over their road and branches at most of their stations by application to the ticket agent at the station from May 13th to 16th inclusive, good to return until May 28th inclusive. Any person who wishes to attend the meeting of Synod later than the 16th of May, can purchase a ticket before the expiration of the time for the sale of tickets, and make use of it before May 28th.

The Lehigh Valley R. R. will issue excursion tickets at Elmira, Waverly and Sayre, and at other stations on their road and branches to Allentown, (East Penn. Junction) only. Excursion tickets must be there purchased to Lancaster, from the Philadelphia and Reading R. R.

The Cumberland Valley Railroad will sell excursion tickets by presentation of an order to Harrisburg only, and such must be purchased from the 13th to the 20th of May, good to return until June 31 inclusive.

The Pennsylvania, Northern Central and Philadelphia and Erie Railroads will sell tickets by presentation of orders from May 13th to 28th inclusive.

By an agreement of the Great Trunk lines to and from the West, such orders cannot be issued to delegates and visitors who come East to Pittsburgh. The Western delegates beyond Pittsburgh will have to pay full fare from Pittsburgh to Lancaster, as it is presumed that they will come at reduced rates to Pittsburgh over parts of the Great Trunk lines. In this case the Western delegates would best to purchase a limited or special time ticket to Harrisburg, or Lancaster, Pa., if they can; otherwise to Philadelphia, which, in all probability, would be the cheapest, at the main stations of the Pittsburgh, Ft. Wayne and Chicago, the Pan Handle, the Pittsburgh, Colum. and Indianapolis and St. Louis Railroad, and the Cleveland, Pittsburgh and Wheeling Railroad. The price of the limited ticket is about one-fourth less than the regular fare. The limited ticket can be purchased only for one way, and not like the excursion ticket, for going and returning, and the time of travel is limited, according to the distances, to two or three days, and for a continuous train.

ASSISTANT CLERK.

MERCERSBURG CLASSIS.

The Thirty-eighth Annual Meeting of the Mercersburg Classis, by appointment of last annual sessions, will be held in the Reformed Church of Bedford, Pa., commencing on Thursday evening, April 25th, 1878, at 7 o'clock. A punctual attendance is requested. WM. M. DEATRICK, Stated Clerk. Mercersburg, Pa., April 9th, 1878.

BOARD OF VISITORS.

The Board of Visitors of the Seminary at Lancaster, will convene in the college building May the 7th, 1878, at 3 o'clock, P. M., and will continue in session until after the close of the commencement exercises on the Thursday evening following. A. H. KREMER, President of the Board. Carlisle, April 5th, 1878.

The following persons constitute the Board of Visitors: Samuel R. Fisher, Amos H. Kremer, Charles H. Leinbach, Samuel G. Wagner, Charles F. McCauley, Theodore Appel, Jacob O. Miller, Edward R. Eschbach, John M. Titzel, W. R. Humphrey Deatricks, Joseph H. Apple and Thomas C. Porter.

ALLEGHENY CLASSIS.

The Allegheny Classis, in accordance with the action taken at the last annual meeting, will hold its Seventh Annual Meeting in the Henshaw charge, Butler county, Pa., on the first Wednesday in May, (May 1), 1878, at 7.30 P. M. W. F. LICHTLTER, Stated Clerk.

Married.

On the 7th inst. at Upper Tincum church, by Rev. G. W. Roth, Mr. Innes Diehl, to Miss Salome Strauss, all of Bucks County, Pa. In Harrisburg, Pa., on the evening of March 4th, 1878, by Rev. Geo. W. Snyder, Mr. Charles F. Greenawalt, of Harrisburg, to Miss Mary Felt of Birdsboro, Berks Co., Pa. April 2d, by Rev. Dr. J. H. A. Bomberger, Rev. H. W. Super, D. D., of Ursinus College, to Mrs. Sarah H. Detwiler, of the Trappe, Pa.

Obituaries.

DIED.—On the evening of the 29th of March, at his residence, near Salina, Westmoreland Co., Pa., David Grim, aged 66 years, 9 months and 28 days. The deceased was a member of the St. James' congregation of the Reformed church, near Salina, Pa. He was baptized in his infancy, and was received into full communion with the Reformed Church in early life, by the rite of confirmation. Since his baptism, his membership was continued in the one congregation, a period of about sixty years.

He was active in all of the church movements of his own congregation, as long as his health permitted, and also willing to give of his means for the support of the Gospel in distant fields. Since 1874, he was greatly afflicted with rheumatism, so that, since then, he was seldom permitted to leave home.

Father Grim, through the later part of his life, passed through deep waters of affliction. In one day, July 30th, 1870, two daughters were taken away by death, and in about one month, thereafter, two sons; and in Nov., 1874, Mrs. Grim, his faithful "help-meet," was taken from his side by death; so that he was left with but one son to mourn their loss. During his last illness the writer of this notice was permitted to visit Bro. Grim, and found him resigned to his afflictions, apparently conscious of his nearness to death. He died with the droop of the heart.

In his death, his son has lost an affectionate father and a wise counsellor; the community a man of "sterling worth," and the church a devoted member. "Blessed are the dead which die in the Lord from henceforth." H. B.

Acknowledgments.

LETTER LIST.

Antrim, D. L., Albaugh, J. Aughinbaugh, Rev Dr G. W. Ayer & Son, N. W. Beesler, S. B., Bridenbaugh, Rev S. R. Bair, Rev H. Bauman, Rev F. C. Brinkerhoff, R. Breitman, O. H. Breidenbaugh, P. H. Baer, H. L. Boyd, B. Boyer, F. R. Brendle, Rev D. F. Bosk, K. A. Benninger, W. B. Brown, Rev I. G. Breidenbaugh, P. A. Beshler, H. C. Beam, Rev S. Z., (2), Bowman, A. A. Clapp, T. L. Church, J. F. Comfor, Rev H. I. Crawford, L. E. Dietz, Rev T. R. Derr, E. L. Donat, Rev W. Deatrick, E. R. Derr, Detrick, Rev J. H. Dittmer, Rev D. S. Dubbs, Rev A. J. G. Dick, F. M. Deatricks, Rev W. M. Engol, Rev G. R. Ermentrout, D. Eaton, O. D. Fisher, Geo. Gerhart, Rev H. L. Geyer, W. M. Gerhard, Rev O. S. Guth, W. Gring, Rev W. A. Griffith, G. P. Gerhardt, Rev D. W. Gunn, Rev Dr. D. Grove, T. Miller, Rev Dr. J. E. Hill, F. T. Hassler, Rev J. Hoffmeier, Rev H. W. (2), Hoffman, Rev H. Hackenberger, J. S. Hensel, Rev J. C. Haas, Rev W. A. Hartman, W. T. Heilman, Rev U. H. Hartzel, Rev G. P. Houz, Rev A. Helfrich, T. G. Hoffman, Rev H. Hensell, Rev J. C. Hoskins, G. Hannabery, Rev J. Iredell, R. Jones, S. T. Johnson, Rev J. O. Keshner, Rev J. B. Kremer, Rev Dr. A. H. Keller, Rev J. A. Koplin, Rev A. B. Krum, A. B. Kremer, Rev Dr. F. W. Kell, L. Knies, Rev J. B. (2). Landis, Rev W. M. Leinbach, Rev T. C. Leinbach, Rev Dr. C. H. Long, Rev A. Miller, D. (3), McComsey, J. F. Meckley, Rev J. Mohr, Rev F. J. McCammon, J. McCauley, Rev Dr. C. F. Mauger, D. B. Mayer, Rev L. J. Miller, Rev J. D. Mader, A. Nagle, J. C. Nicks, M. Neuman, E. Peters, Rev M. Peters, Rev J. A. Pennepacker, Rev J. J. Penn Book Agency. Ritchey, T. Roth, Rev G. W. Reichelderfer, J. Kelly, Rev W. M. Richards, Rev E. Redmoyer, J. Smith, C. J. Slayle, T. J. Schell, H. Smith, B. J. Sandoe, Rev W. B. Snyder, Rev W. H. H. (2), Skyles, Rev N. H. Shriver Clay, Shulenberger, Rev W. C. B. Staley, N. Steel & Arney, Sperling, J. Shafer, Rev S. B. Snyder, Rev G. W. Shiner, R. N. Swander, Rev J. L. Shulenberger, Rev A. Sauter, Rev Dr. J. W. Schneider, C. B. Sellers, J. A. Smith, Rev J. A. Trostle, A. Thomas, Rev R. P. Troxell, J. M. Titzel, Rev J. M. Walbert, G. B. Wiant, Rev J. F. Weikzell, H. Whitmore, Rev A. J. Weaver, Rev R. D. Walbert, G. B. Yost, P. M. Yeager, F. M. Zahn, R. J.

THE MARKETS.

Philadelphia, Saturday, Apr. 13th 1878.	
[The prices here given are wholesale.]	
Flour, Wheat, Superfine.....	\$4.00 @ 4.55
" Extra Family.....	6.00 @ 6.25
" Fancy.....	6.75 @ 7.25
Rye.....	3.25 @ 3.50
Corn meal.....	2.75 @ 2.80
Buckwheat meal.....	1.50 @ 1.75
GRAIN. Wheat, White.....	1.36 @ 1.37
Red.....	1.25 @ 1.29
Rye.....	68 @ 70
Corn, Yellow.....	51 @ 52
" White.....	46 @ 47
Oats.....	33 @ 35
Barley.....	70 @ 75
GROCERIES. Sugar, Cuba.....	75 @ 77
" Refined cut loaf.....	104 @ 107
" crushed.....	19 @ 10
" powdered.....	92 @ 94
" granulated.....	92 @ 92
" A.....	92 @ 10
Coffee, Rio.....gold.....	144 @ 174
" Maracaibo.....gold.....	16 @ 18
" Laguayra.....gold.....	15 @ 16
" Java.....gold.....	21 @ 24
PROVISIONS. Mess Pork.....	10 25 @ 10.68
Dried Beef.....	12 @ 13
Sugar cured Hams.....	61 @ 72
Lard.....	78 @ 72
Butter, Roll extra.....	22 @ 24
Butter, Roll Common.....	20 @ 22
" Prints, extra.....	35 @ 40
" Common.....	30 @ 34
Eggs.....	12 @ 123
SEEDS. Clover.....	6.00 @ 7.00
Timothy.....	1.35 @ 1.45
Flax.....	1.35 @ 1.40
PLASTER. White.....	8.00 @ 8.25
Blue.....	2.57 @ 3.00

Youth's Department.

AN EASTER HYMN FOR CHILDREN.

(From the German of Meta Heusser-Schweizer.)

Thrice welcome, lovely Easter day!
The Saviour, who, in grave did lay,
From dead arose; in beauteous mien
Was by the angels rising seen.

He suffered life's distressing need,
And death endured most vile indeed;
Then from His labors did He rest,
And opened Heaven to the blest.

O glorious day! From death's dark night,
All nature, Lord, is roused to light!
His heirship He has entered on,
But still will us, His kindred, own.

Blest be to me, Spring's gorgeous face!
In thee I resurrection trace;
And every flower belongs to Him,
In whom to-day we joy within.

I gladly would my Saviour see,
Who, from the grave came forth for me;
And palms would strew in His blest way,
As children did in ancient day.

This, I, poor child, now cannot do;
Yet still, His light is kept in view,
And from the children's joyous ranks,
I give to Him my heartfelt thanks.

Instead of palms I bring to Thee
A heart devout, an offering free.
Accept Thou it, my Jesus dear!
And make it such as Thee shall cheer.

As Easter gift to me impart
A holy, loving, peaceful heart,
And lead me safe life's journey through,
As only Thou, my Lord, canst do.

There comes a happier Easter day,
In which all hearts rejoice well may.
We all through death an entrance gain,
And with the Lord shall ever reign.

Raise I to-day mine eyes aloft,
My heart becomes enlarged and soft.
Deep in my soul, it seems to me,
As though Thou saidst: "Peace be with thee!"

S. R. F.

WHAT FLOWERS CAN DO.

Let me tell you, children, what a little
bunch of violets, pansies, and geranium
leaves did one Spring day.

Bessie Lee gathered them early in the
morning. I would like to tell you more
of this little girl, but not this time; only
she looked very sweet and bright, flit-
ting up and down the garden walk in
the sunshine, gay as any butterfly that
enjoyed the glad Easter-tide that year.

When every violet that had peeped
from the glossy leaves had been gathered,
with the pansies too, and just a few geranium
leaves for fragrance, Bessie, with
her bright morning face, threaded her
way through some very dirty streets un-
til she came to a narrow alley-way, and
descended a flight of stone steps leading
into a cellar, which even the Easter sun-
light could not brighten. A soft knock
at the door was answered by a man who
carried a coat on his arm and a dinner-
pail in his hand, all ready for a hard
day's work. His face grew mild and
gentle in its expression as his eyes fell
on the lovely flowers, and then on the
little girl.

"Ah! you are very welcome, miss, for
my poor girl has been talking about you,
and something about flowers too, and
about a message they brought. I could
not make out what she meant, miss; but
you, maybe, can tell. We are too rough
for the likes of her," and the man drew
the back of his rough hand across his
eyes and went out hastily.

Bessie entered the room and softly ap-
proached the bed. A thin hand was
feebly raised in welcome, and a little
voice said:

"Oh, I am so glad to see you: you
will tell me again about the message the
teacher told us the Easter flowers would
bring." And then, "Sing the carol,
Bessie dear." Bessie repeated in a low
voice "The Message:"

"I am the Resurrection and the
Life." That means Jesus Christ, Florry,
and that we need not fear for death."

"Now please sing," said Florry.

Then the sweet, clear tones of Bessie's
voice rang through the room in the
words of the carol we all know and love
so well,

"Christ hath Arisen,"

Florry lay back on the pillow, looking
at her flowers in perfect content; and
when Bessie came to the words,

"Chant Him, ye laughing flowers,
Fresh from the sod;
Chant Him, wild leaping streams,
Praising your God,"

the child clasped the flowers close to her
breast, and said softly:

"Yes, that was the one I wanted to
hear; that is the message flowers bring."
That night the angel of death came
to the dark cellar room.

Florry's father knelt by her bedside
and sobbed, as he promised to "remem-
ber the message, the beautiful Easter
message."

When morning came Florry's spirit
had fled to that land "where everlast-
ing Spring abides, and never-fading
flowers."

The next day, by the side of the cof-
fin, the sacrament of Holy Baptism is
administered, and Florry's prayers are
answered, for her father is received into
Christ's flock, with "repentance and
faith."

Many flowers were brought as last
tributes of love to little Florry; but
still clasped to her breast, withered
though they were, lay the sweet violets
that had spoken the "message" to the
dying child, and told her of the life of
the world to come.

EASTER IN GERMANY.

"Oh, look! look! all those pretty
little Easter things in the window al-
ready!" exclaimed my little sister one
day, as we passed one of the largest con-
fectionary stores in Stuttgart; and, true
enough, though Lent was but half over,
there they were, a pretty show. Eggs,
of course, in quantities and of all sizes,
from that of an ostrich to a humming
bird's, made of chocolate or of sugar,
and gaily decorated with little ribbons
and pictures. Then there were fat little
unfledged chickens, some just emerging
from their shells, some not an inch long,
and others large as life; pure white
lambs, with ribbons and bells round
their necks; paste-eggs with holes at the
ends, and, looking through, behold, a
panorama inside! And eggs with roses
on one side, which, when blown upon,
emit a musical sound.

But odder than all these were the
goats playing on guitars, or dragging
behind them fairy-like egg-shaped car-
riages, with little hares gravely driving;
and in others of these carriages were re-
clining one or two (generally two) baby
hares, or a hare mother rocking her lit-
tle one in an egg cradle; there were
sugar balloons, in the baskets of which
hares watched over their nests full of
eggs; wheelbarrows full of eggs, and
trundled by a hare; and dainty baskets
of flowers, with birds perched upon each
handle, peering down into nests of eggs
half hidden amidst the blossoms. When
one knows that each nest comes out, and
forms the cover to a box of *bon bons*
neatly concealed underneath, this pretty
structure certainly loses none of its at-
tractiveness.

In all directions signs of the approach-
ing season begin to appear. Every old
woman in the market-place offers for
sale a store of hard-boiled eggs, smeared
over with some highly colored varnish,
besides candy chickens, hares, etc., in
abundance. All the various shop win-
dows display pretty emblematic articles.
Besides the sugar and chocolate eggs,
there are eggs of soap and of glass; egg-
shaped baskets and reticules; leather
eggs, which really are ladies' compan-
ions, and filled with sewing implements;
wooden eggs and porcelain eggs, and
even egg-shaped lockets made of solid
gold.—*St. Nicholas.*

TRUTH PREVAILS.

On the way to my place of business,
the other day, my attention was called
to two young men who were engaged in
a dispute.

Upon inquiry I learned that the sub-
ject of their dispute was one of the ut-
most importance—it was a question of
truth. John Roberts, one of the boys,
was employed as copyist in the office of
Mr. Marx, a lawyer; he was the main
support of his parents and the rest of a
large family. The other, William Church,
was assistant book-keeper in a large dry
goods store. John had accidentally spilled
some ink on a law paper of his employ-
er. It was a serious affair, as the paper
had to be rewritten and the facts recalled;
it cost considerable time and expense.
When the lawyer found out that his
manuscript was destroyed, he became

greatly enraged and questioned those
employed in the office. All denied hav-
ing done it, except Frank Levy, who,
though perfectly innocent, said "that he
might possibly have done it, but was not
really aware of the fact."

He was at once discharged. This
brought great distress upon Frank's
parents, who were also sadly in need of
his aid.

John, who had denied the charge, was
greatly troubled that he had been the
cause of the discharge of Frank who
was perfectly innocent. Still he refused
to tell Mr. Marx that he was the one
who deserved the punishment. But his
conscience would not let him rest; so on
meeting William Church, who was his
intimate friend and superior both in
years and intelligence, he told him what
had happened. The wrong-doer eagerly
maintained that he was right in hiding
from Mr. Marx the truth, because if he
informed him he would be discharged,
and thus deprive his parents of support.
He was a good son, and had the interests
of his parents at heart. William tried
to convince him that he had done wrong,
by explaining that he was the cause of
another family's misery, and that, if
found out, he would be dealt with even
more severely than the discharged clerk.

Upon hearing this, after much talk, I
persuaded John to go with me to Mr.
Marx and acknowledge his guilt. The
lawyer was surprised. He acknowledged
his rashness in discharging Frank Levy,
and sending for him, re-engaged him at
a higher salary. As a reward for his
confession John, the evil-doer, was not
discharged, but received a severe rebuke
from Mr. Marx and his parents, when
they heard of the affair.

Had he told the truth in the first
place, he would not have been the cause
of so much trouble nor so much unpleas-
antness. He only would have put
himself in a better light before his em-
ployer, and would have escaped the re-
morse he felt. Many evils result
from our adherence to falsehood, but
how easily could we make ourselves
happy and avert misery and trouble,
if we would only adhere to truth, and
remember that truth is the real conque-
ror of falsehood.—Where truth prevails
we must not fear.—*Pleasant Words.*

THE VINE AND THE BRANCHES.

Did you ever see a grape vine grow-
ing? The vine grows out of the ground
and a great many branches grow out of
the vine. The vine has roots in the
ground, but the branches do not have
any roots. The roots drink up the wa-
ter that is in the ground, and the vine
takes the water and sends it up in
the branches to make the leaves and the
fruit grow. If you cut a branch off from
the vine it will die. It can bear no fruit.

Jesus said to His disciples that He is
the true vine. We are the branches if
we love Him. If we keep our hearts
full of love to Him, we shall always
have the Water of Life, that one of our
lessons told about, coming from Jesus'
heart to ours, as the water comes from
the vine into the branches. Then we
can bear fruit. We can do the work Je-
sus wants us to do. We can not do His
work if we do not abide in Him.

To abide anywhere is to live there.
To abide in Christ is to love Him all the
time with all our hearts. To have His
words abide in us, is to love them so
that we shall keep thinking about them.
Jesus says that if we abide in Him and
His words abide in us He will do any
thing for us that we ask Him to do. He
may not give just the thing we ask for,
but if He does not He will give us
something better than we ask.

THE TERM "PORTE."

The term "Porte," which is used to
denote the administrative government of
the Ottoman Empire, and includes the
Sultan, the Grand Vizier, and the great
Council of State, had its origin in this
way: In the famous institutes established
by the warrior Sultan, Mahomed II.,
the Turkish body politic was described
by the metaphor of a stately tent whose
dome rested upon four pillars. "The
viziers formed the first pillar, the
judges the second, the treasurers the

third, and the secretaries the fourth." The
chief seat of government was figu-
ratively named "The Lofty Gate of the
Royal Tent," in allusion to the practice
of earliest times, when the Ottoman
rulers sat at the tent door to administer
justice. The Italian translation of this
name was "La Porto Sublima." This
phrase was modified in English to the
"Sublime Porte," and finally the adje-
ctive has been dropped, leaving it simply
"The Porte."—*The Record.*

ROMAN SOLDIER AND THE CHILDREN.

Old Carol.

Children.

Roman soldier, tell us true,
What kind of a watch on guard are you?
The sepulchre sealed safe at night—
How came it empty at morning light?

Soldier.

Why, Peter and Andrew, and James and John,
They came by night, removed the stone,
And long before the break of day,
They stole His body far away.

Children.

Fie! old Roman, why tell a lie?
For Christ is risen, Christ is risen indeed;
Alleluia! Alleluia! Amen.

Children.

Roman soldier, if you were
All fast asleep, as you declare,
How could you know, or see, or say,
Who 'twas that stole the Lord away?

Soldier.

Old Annas and Caiaphas told me so;
The truth they wished that none should know;
They gave me, therefore, silver and gold
To tell the story I have told.

Children.

Fie! old Roman, why tell a lie?
For Christ is risen, Christ is risen indeed;
Alleluia! Alleluia! Amen.

Children.

Roman soldier, tell no more
The stories you have told before,
Too foolish to deceive our youth;
But tell us now the simple truth.

Soldier.

An earthquake rolled the stone away;
Half dead with fear we Romans lay,
When, like the sunrise at midnight,
Christ rose and glided from our sight.

Children.

Right, old Roman, tell not a lie,
For Christ is risen, Christ is risen indeed;
Alleluia! Alleluia! Amen.

Children.

Roman soldier, your own eyes,
Have seen our Lord and God arise;
How can you, now that He is known,
Still worship gods of wood and stone?

Soldier.

We Romans conquer where we come,
But Christ has conquered to conquer Rome;
My idols all I throw away—
Christ's soldier till my dying day.

Children.

Right, old Roman, fight for the right;
For Christ has risen, Christ has risen indeed;
Alleluia! Alleluia! Amen.—*Exchange.*

GRAPPLING FOR A LOST CABLE.

The Great Eastern was fitted out with
apparatus which may be likened to an
enormous fishing-hook and line, and was
sent to the spot where the treasure had
been lost. The line was of hemp in-
terwoven with wire. Twice the cable
was seized and brought almost to the
surface. Twice it slipped from the dis-
appointed fishermen, but the third time
it was secured. It was then united
with the cable on board, which was
"paid out" until the great steamer again
reached Newfoundland, and a second
telegraph-wire united the two conti-
nents.

The scene on board as the black line
appeared above water was exciting be-
yond description. It was first taken to
the testing-room, and a signal intended
for Valentia was sent over it to prove
whether or not it was perfect through-
out its whole length. If it had proved
to be imperfect, all the labor spent upon
it would have been lost. The electricians
waited breathlessly for an answer. The
clerk in the signal-house at Valentia was
drowsy when their message came, and
disbelieved his ears. Many disinterested
people, and even some of the promoters
of the cable, did not think it possible to
recover a wire that had sunk in thou-
sands of fathoms of water. But the
clerk in the little station connected with
the shore-end of the cable of 1865 sud-
denly found himself in communication
with a vessel situated in the middle of
the Atlantic. The delay aggravated the
anxious watchers on the ship, and a
second signal was sent. How astonished
that simple-minded Irish telegraph-opera-

tor was! Five minutes passed, and then
the answer came. The chief electrician
gave a loud cheer, which was repeated
by every man on board, from the cap-
tain down to his servant.—*St. Nicholas.*

"YE DID IT UNTO ME."

A Russian sentinel, as he was going
to duty one night, met a Christian man
whom he knew, who remarked to the
soldier, that he feared he was inade-
quately clothed, considering the extreme
severity of the weather, and, taking off
his own warm coat, generously lent it
for the occasion. So intense was the
cold, however, that in the morning the
poor sentinel was found dead. Some
little time afterwards his benefactor
dreamed that he saw the Lord, who
walked into his room clad in the afore-
named coat!

"O dear Lord Jesus," exclaimed he,
"have you my coat on?"

"Yes," said the Lord, "I was naked,
and ye clothed Me!"

Precious commendation! Who does
not covet it?

Pleasantries.

A girl hastened the departure of a lin-
gering gentleman-caller, one evening, by
remarking, as she looked out of the win-
dow, "I think we shall have a beautiful
sunrise."

"Say, missus, won't you come and
teach us? We're going to bounce our
teacher; he's too slow." Thus did some
Brooklyn Sunday-school scholars re-
quest a lady to take charge of them.

"How much are those tearful bulbs
by the quart?" asked a maiden of a
tradesman, the other morning. He
stared at her a moment, as if bewildered,
but soon recovered himself and bluffly
said, "O! them inyun? Ten pence."

The importance of being clear in the
use of the apostrophe was shown by the
following injunction on the occasion of a
fete at an orphan asylum: "The ladies
will take with them their own refresh-
ments, so as not to eat up the orphans."

At a recent meeting in England, which
was characterized by much religious ex-
citement, an old man gave expression to
his joy by shouting, and continued it
until it began to interrupt the services.
Bro. W—— was requested to "go and
stop that old man's noise." He went
to him and spoke a few words, and the
shouting man at once became quiet.
"Brother W—— what did you say to
the old man that quieted him so prompt-
ly?" "I asked him for a guinea for
foreign missions," replied Bro. W——

A young lady was at a party, during
which quarrels between husband and
wife were discussed. "I think," said an
unmarried older son, "that the proper
thing is for the husband to have it out
at once, and thus avoid quarrels for the
future. I would light a cigar in the
carriage after the wedding breakfast,
and settle the smoking question forever."
"I would knock the cigar out of your
mouth," interrupted the belle. "Do
you know, I don't think you would be
there," he remarked.

A HEALTHY CLIMATE.—Dan Mar-
ble was once strolling along the wharves
in Boston, when he met a tall, gaunt-
looking figure, a digger from California,
and got into a conversation with him.

"Healthy climate, I suppose?"

"Healthy? It ain't anything else.
Why, stranger, there you can choose any
climate you like, hot or cold, and that,
too, without traveling more than fifteen
minutes. There is a mountain there,
the Sary Nevady they call it, one side
hot and one cold. Well, get on top of
that mountain with a double-barrel gun,
and you can, without moving, kill either
winter or summer game, jest as you
wish."

"What! and have you tried it?"

"Tried it often, and would have done
pretty well but for one thing."

"Well, what was that?"

"I wanted a dog that could stand
both climates. The last dog I had froze
his tail off while pintin' on the summer
side. He didn't get entirely out of the
winter side, you see—true as you live."

IMMENSITY OF THE UNIVERSE.

Let us try to form some idea of the extent of the universe—that is, the amount of matter actually existing; and in doing this, let us not, as is usually the method, use measures of superficial extent in trying to conceive of the vastness of the earth, and the distance and magnitude of the stars. Let us take weight, rather than bulk, for our standard of measure for the quantity of matter. An ingot of gold is not measured by the space it occupies when beaten out, but by the weight it has when put in the scales. Let us take weight, then, and approach the aggregate, so to speak, by degrees. Take for example air as the representative of matter in its gaseous or lightest state. Light as air is a common simile. Yet, light as air is, its quantity is so vast, it presses the earth's surface with a weight of fifteen pounds to every square inch. Think, then, of the weight, that is the quantity of atmospheric material resting on a globe 25,000 miles in circumference. Let me say, I use round numbers when the numbers are so large. Again, take water as representing matter in its liquid state. A cubic inch of water weighs 1815 times as much as a cubic inch of air; that is to say, it contains 1815 times as much matter. The Mississippi alone annually discharges into the Gulf of Mexico, nineteen and a half trillions cubic feet of water; that is to say, six and a half billions of tons. We have no conception of it. So far as the conception of it is concerned—it makes no difference in such a vast enumeration—we might as well say one hundred billions. Think of the quantity of matter stored up in the clouds—rains, snows, glaciers, oceans, miles and miles in depth, and thousands of miles in breadth. Again, take iron as representative matter in its solid state. Think of all the iron made use of on the earth—its employment in countless structures, and railways, and utensils, and machinery of every kind, to say nothing of earth's numerous and colossal ore-beds. Again, think of the oxygen, silicon, manganese, carbon, etc., which are comprised in this earth's surface; in its sand, gravel, clay, marl, boulders, quarries and mountains; yet this mighty world of ours, having a circumference of 25,000 miles, is, as you know, but a speck in the universe of matter. Think of our sun-system, with its Saturns, satellites, aerolites, comets, etc. Think of the sun, with a diameter of 870,000 miles and a circumference of 2,460,000 miles. That would be equal to 360,000 earths. Think of 10,000,000 other sun-systems belonging to our own nebulae alone, some of them outweighing thousands of our suns. Think then of the weight, that is to say, the amount of matter, represented by these 18,000,000 suns, to say nothing of the hundreds of thousands of planets, comets, and aerolites with which each one of these 18,000,000 suns is probably accompanied. But these 18,000,000 suns belong only to our own nebulae. The telescope discovers nearly 6,000 such nebulae. Instead of speaking of millions of sun-systems. Have you any idea of a billion? To count a billion from a clock beating seconds, would take 31,688 years, counting day and night. And so, for aught we know, billions on billions, trillions on trillions, quadrillions on quadrillions, decillions on decillions. There is no reason for imagining that the material universe has limits. To imagine this, is to imagine the finite of God's infinite power, and so the possibility of finite man grasping the range of God's infinite capacity. To imagine this, is to imagine that finite man can touch the limits of the outworking of God's infinite capacity, and so grasp the range of His creation. However this be, the universe, practically speaking, is infinite.

CHRIST EQUAL WITH THE FATHER.

During the reign of the Emperor Theodosius the great, the Arians made most vigorous attempts to overthrow the doctrine of Jesus Christ's divinity. The Emperor had made his son Arcadius partner of his throne and government, and demanded that equal honor be done him with himself. The pious Bishop, Amphilocheus, who for some time had in vain urged the Emperor to suppress the Arian heresies, made use of the occasion to reveal the God-dishonoring character of their creed. He approached the Emperor and made an appropriate address, but passed the son without taking any notice of him. "What!" said Theodosius, "do you take no notice of my son? Do you not know that I have made him partner with me in the empire?" Upon this the good old bishop went to young Arcadius, then about 16 years of age, and, putting his hand upon his head, said: "The Lord bless thee, my son!" and immediately drew back. The Emperor said: "Is this all the respect you pay to a prince that I have made of equal dignity with myself?" Amphilocheus replied: "It is enough that I honor the father." Then the old

Emperor became angry and cried out: "What? Do you want to begin a rebellion in my empire?" But Amphilocheus calmly said: "Most gracious Emperor! Do you so highly resent my neglect of your son, because I do not give him equal honor with yourself? What must the great heavenly Emperor think of you who have allowed His co-equal and co-eternal Son to be degraded in His proper divinity in every part of your empire, although He demands that all men should honor the Son as they honor the Father!" The Emperor felt the rebuke to be just, and at once commanded that no one should give any countenance to the Arian heresy.

DRAWING BACK FROM OUR OWN REQUESTS.

There is no light of joy, no depth of peace, no intimacy of communion with Himself which God does not desire to make ours. When we ask for them, we may not consciously receive them at once; but it does not follow that He has refused to answer us. A child who wants to go home is answered as soon as his father's consent is put on the wires; but if the child is several thousand miles away, it may be weeks and even months before he finds himself under his father's roof. And perhaps after the consent has been given, he may shrink from the long journey over sea and land: his home sickness may pass off; he may prefer to stay where he is; and so his father's arrangements for his return may come to nothing. It sometimes happens so with us. We ask God for great blessings; but when He answers us, and the path which leads to the blessings lies open before us we have ceased to care for them, and we refuse to take a single step to reach them, or soon after we have started we grow weary and turn back, and then we wonder that our prayers are not answered.—Rev. Dr. Dale.

Advertisements.

United Piano Makers' CELEBRATED AND WORLD RENOWNED, GRAND, SQUARE, AND UPRIGHT GOLD MEDAL.



- 1. Its splendid and elastic touch.
- 2. Singing quality of tone.
- 3. Extraordinary fullness of tone.
- 4. Sweetness of tone.
- 5. Evenness throughout the scale.
- 6. Gracefulness of proportion.
- 7. Beauty of finish.
- 8. Durability and
- 9. Keeping in tune.

They have the endorsement of most of the leading Pianists and Musical Artists, and have proved triumphantly over all competitors receiving First Premiums when and wherever exhibited.

EVERY PURCHASER

Can obtain one of these superior Instruments on terms to suit himself, and for the price he would have to give for an inferior one elsewhere.

ORGANS AND MELODEONS

For Churches, Schools, and Parlors in great variety, for sale only at the Warehouses of C. J. HEPPE, Cor. Sixth and Thompson Sts., Phila.

THE "POULTRY WORLD,"

Hartford, Conn., takes rank over all Journals of its kind in America. Vol. 7 begins January, 1878. Order this best and cheapest of poultry magazines. It is original, fresh, and practical, always. \$1.25 a year. Elegantly illustrated, each month. Only 75 cts. extra gives every subscriber 12 splendid fowl Chromos, annually! Every poultryman should have this especially good Monthly—which is entirely devoted to their interests. Now is the time to subscribe for 1878: Address H. H. STODDARD, Hartford, Conn.

THE

NAT. AGRICULTURIST & WORKING FARMER, established 1847, a double quarto, 16 page, Illustrated Family Paper, devoted to Agriculture, Stock-Raising, Bee-Culture, etc. Try it 6 months for 55 cents, or with the ILLUSTRATED PRONOUNCING DICTIONARY, 300 pages, 250 engravings, cloth, sent with the Paper a year, both post-paid, for only \$1.30. Large commissions or valuable premiums to Agents. Address WM. L. ALLISON, 128 Nassau St., New York

SPLENDID OVER 1200 FLOWERS (2000 Varieties) All Strong Plants, each labeled and delivered safely by mail. Largest assortment. Low prices. We have been in business 24 years, and assure satisfaction. Our stock of ROSES comprises all desirable varieties, and contains none but mature plants. We send purchaser's choice of 6 for \$1, or 13 for \$2. Our new Illustrated Hand-Book, sent free, contains name and description of each plant, with instructions how to cultivate successfully. HOOPE'S, BRO. & THOMAS, Cherry Hill Nursery, West Chester, Pa.

SHUTE'S TIME SAVING S.S. LIBRARY RECORD

Tells without the writing of any figures when a book was taken out, what number it was, and who took it out. It also prevents, if desired, a book being given the second time to any scholar. Commended by the best Sunday School papers and enthusiastically endorsed by Librarians who are using it. Price only \$1.50. Send for descriptive circular and testimonials. Also, The Bible Verse Indicator, invaluable to all Bible students. Price 25 cents per set. EBEV. SHUTE, Manager International S. S. Supply Co., 52 Bromfield Street, BOSTON.

PROF. A. J. SCHEM'S HISTORY OF THE WEST IN THE EAST is the LIVE book for LIVE agents. Has 700 octavo pages, 100 Engravings, Price, \$3.00. Address H. S. GOODSPEED, New York or Cincinnati, O



Bird's-eye View, John Wanamaker's Grand Depot, Thirteenth Street.

SPRING, 1878.

THE second year of the General Dry Goods Business at the Grand Depot is just opening. It is proper to say that what was deemed an experiment, the first year, experience proves to be a success, and we now propose to greatly improve on the first plans. The principles of—

- 1—A uniform low price for everything throughout the House.
- 2—One Price and no partiality.
- 3—Politeness and Patience to rich and poor.
- 4—Cash Returned if buyers return goods (even though Dress Patterns) in reasonable time and unimpaired.

A very large stock of all kinds of newest Dry Goods always on hand, arranged on one floor with plenty of light to see them. A thousand people can easily be waited on at one time. Where so many goods are selling every day the people are sure of getting only fresh goods. Earnestly desiring to serve the people well, and inviting them to visit the Grand Depot whether they wish to buy, or "only to see the fashions."

If not coming to the city to see the magnificent new stock for Spring, send for samples, describing class of goods wanted. We do a large business through the mail.

Very respectfully,

JOHN WANAMAKER, Grand Depot, Thirteenth and Market Sts. PHILADELPHIA.

- Silks
- Dress Goods
- Mourning Goods
- Cloakings
- Flannels
- Linens
- Muslins
- White Goods
- Laces
- Ribbons
- Trimmings
- Embroideries
- Fringes
- Zephyrs and Worsted
- Neckwear
- Gloves
- Toilet Articles
- Stationery
- Flowers & Feathers

SUP'TS MORNING



DR. WARNER'S HEALTH CORSET, With Skirt Supporter and Self-Adjusting Pads. Unequaled for Beauty, Style and Comfort. APPROVED BY ALL PHYSICIANS. For Sale by Leading Merchants. Samples, any size, by mail. In Satteen, \$1.50; Contil, \$1.75; Nursing Corset, \$2.00; Misses' Corset, \$1.00. WARNER BROS., 551 Broadway, N.Y.



OATMEAL SOAP The only genuine Oatmeal Soap is ROBINSON'S OATMEAL GLYCE- RINE. It is the cheapest fine Toilet Soap in the world, and a perfect Winter Soap. If you have never tried it, do so at once. Ask for Robinson's Oatmeal Soap, made only by ROBINSON BROTHERS & CO., Boston, Mass.



Meneely & Kimberly, BELL FOUNDERS, TROY, N. Y., Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. ILLUSTRATED CATALOGUE SENT FREE.



BUCKEYE BELL FOUNDRY. Established in 1837. Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Gunpowders, Fire Alarms, Tower Clocks, etc. Fully Warranted. Illustrated Catalogue sent Free. VANOSSEN & TIPP, 100 E. 21 St., Cincinnati.

EDW. J. ZAHM, JEWELER, Lancaster, Pa.

DEALER IN: Watches, Clocks, Jewelry, Spectacles and Silverware. Communion Ware for Church Service, And Pastors' Communion Sets, Of my own design, a Specialty.

Information in regard to prices, &c., promptly furnished by mail. Prices as low for corresponding quality as anywhere in the U. S. Address, EDW. J. ZAHM, Zahm's Corner, LANCASTER, PA.



HEAVIEST ROOFING Manufactured by PENN ROOFING CO., 107 S. Second St., Phila.

The Toledo Blade

NASBY'S PAPER.

BEFORE YOU subscribe for any other paper, send for a copy of THE TOLEDO BLADE, the largest, cheapest and best News and Family Paper in the country. Eight large pages, sixty-four columns weekly, filled with THE BEST in all departments of literature, charming Stories and Sketches, Poetry, Wit and Humor. The Nasby Letters, a bright, spicy and practical Household Department, and all the other admirable features which for many years have made THE BLADE such a general favorite all over the United States. Single copy per year, \$2.00; five copies, \$1.75 each; ten copies, \$1.65 each, and an extra copy with every club of ten. Specimen copies free. Send for one or more. Address THE BLADE, Toledo, Ohio.

FIFTH YEAR. The Daily Graphic, the only Illustrated Daily Newspaper. It takes high rank as a newspaper, and as such has always been noted for its enterprise. It is independent in every respect, and aims to be high-toned and honest in its opinions. Its greatest feature consists of its being the only illustrated daily in the world, and here it has acquired its great popularity. Every day's issue contains several pages of illustrations. It illustrates all great events, within a few hours of its occurrence. The Daily Graphic is never sensational, and desires no patronage that does not respond to appeals to a correct moral taste. The subscription to The Daily Graphic is \$10.00 per year, post-paid. Those who do not wish to subscribe to a daily paper, can have the Saturday edition, which answers very well as a weekly, sent them for \$2.50 per year. Its patronage, both from advertisers and readers, comes from the best classes of intelligent people everywhere. Address THE DAILY GRAPHIC, NEW YORK.

5000 Agents Wanted to subscribe for the Agents' Journal, a handsome, bound 24-page Journal, brim full of interest to Agents. Specimen Copy sent free. AGENTS' JOURNAL, N. Y.

THE DIME WALLET.

If you are an AGENT, or ever have acted as such, or are unemployed, seeking to earn \$100 a month; you can have mailed you on receipt of a DIME, a substantial WALLET, containing full particulars. This is a royal chance for you to get business without risk, with a very small outlay. Those who do not mean business will please not answer, as the WALLET can only be had by those likely to employ with us. Address the OVER LAND AND SEA CO. 159 5th Ave., Chicago.

CUMBERLAND VALLEY R. R. Time Table, in Effect Jan. 1st, 1878.

UP TRAINS.	A. M.	P. M.	P. M.	P. M.
Lve. Harrisburg.....	8:00	1:35	4:15	9:10
Arr. Carlisle.....	9:00	2:35	6:15	10:10
" Chambersburg.....	10:30	4:00	6:45	P. M.
" Hagerstown.....	11:30	5:00		
" Martinsburg.....	12:30	6:20		
DOWN TRAINS.	A. M.	A. M.	P. M.	P. M.
Lve. Martinsburg.....		7:00		3:00
" Hagerstown.....		8:15		3:15
" Chambersburg.....		9:30		4:33
" Carlisle.....		10:55		6:00
Arr. Harrisburg.....		7:00	1:55	7:00
	A. M.	A. M.	P. M.	P. M.
A. H. MCKELLOH, Genl. Tkt. Agent.			J. F. BOYD, Supt.	
25 ELEGANT CARDS, no two alike, with name, rec. post paid. J. B. HUSTED, Nassau, N. Y.				

Ladies' & Misses' Suits

" Sacques & Cloaks

" Underwear

Hosiery

Upholstery Goods

Blankets and Quilts

Trunks and Valises

Rubber Goods

Horse Covers

Men's & Boys' Clothing

Hats

Shoes

TEXAS.

Are you thinking of going to Texas? Do you want reliable information in regard to the Lone Star State? Subscribe for the FORT WORTH DEMOCRAT. Brick Pomeroy, in his "Big Trip," says "it has the reputation of being the most lively and industrious of all the papers in the State." Subscription price, 1 year, \$2.00; six months, \$1.00. Send 10 cents for sample copy with Texas supplement. Address, DEMOCRAT, Fort Worth, Texas.



SURPRISE MELON. Our new Melon is the most delicious ever introduced. Per pkt. 25 cts. TOM THUMB SWEET CORN. Earliest known. Per pkt. 20c. Both by mail, 50c. Send for our catalogue, 96 pp., 400 illustrations, which fully describes them. Mailed free. Price & Knickerbocker, 80 State St., Albany, N. Y.

CAN I OBTAIN A PATENT?

This is the first inquiry that naturally occurs to every author or discoverer of a new idea or improvement. The quickest and best way to obtain a satisfactory answer, without expense, is to write to us (Munn & Co.), describing the invention with a small sketch. All we need is to get the idea. Do not use pale ink. Be brief. Send stamps for postage. We will immediately answer and inform you whether or not your improvement is probably patentable, and if so, give you the necessary instructions for further procedure. Our long experience enables us to decide quickly. For this advice we make no charge. All persons who desire to consult us in regard to obtaining patents are cordially invited to do so. We shall be happy to see them in person at our office, or to advise them by letter.

What security have I that my communication to Munn & Co. will be faithfully guarded and remain confidential?

Answer.—You have none except our well-known integrity in this respect, based upon a most extensive practice of thirty years' standing. Our clients are numbered by hundreds of thousands. They are to be found in every town and city in the Union. Please to make inquiry about us. Such a thing as the betrayal of a client's interests, when committed to our professional care, never has occurred, and is not likely to occur. All business communications intrusted to us are kept secret and confidential. Address MUNN & CO., Publishers of the SCIENTIFIC AMERICAN, 37 Park Row, New York.

The SCIENTIFIC AMERICAN is a large and splendid 16-page weekly, beautifully illustrated. Full of interesting and useful knowledge. \$3.20 a year.

TURKISH, RUSSIAN, AND OTHER BATH TICKETS for SALE AT HALF PRICE, 50 CTS. EACH, FOR ONE OR MORE ON NO. 25 SOUTH. 10TH ST.

WM. A. ELVINS, Proprietor.

APPLY TO JAS. A. BUCHANAN, Times Building, Phila.

The WEEKLY RURAL NOTES Canonsburg, Pa. 50c a year.

WESTERN FARMS

We are prepared to give free and full information to persons desiring to move to Iowa, of farms and town property in Davis County. Grand bargains can be had. Enclose stamp, and write to STECKEL & OVERTON, Bloomfield, Iowa.

CARDS

40 Flowered, Diamond, Watered, Damask, Name neatly printed on all. Star Printing Co., Northford, Ct. 10c.

General News.

HOME.

It is said the fruit crops were not injured by the cold weather of a few weeks ago.

William M. Tweed, noted for his connection with the New York rings, which defrauded the city out of so much money, died last week in the Ludlow Street jail.

Gold is down to 100, and there seems to be but little doubt that specie payments will be resumed at an early date. In some places gold is already given out as change.

Ten thousand dollars have been appropriated by Congress to repair the monument over the grave of Thomas Jefferson, the author of the Declaration of Independence.

A despatch dated Topeka, Kansas, April 14, says: A tornado passed over Cottonwood, on the Santa Fe road, last night, blowing forty-five cars off the track and destroying a number of houses. Some lives are reported lost. A stock train was wrecked near Emporia.

Several destructive fires are reported this week. Reading, Pa., Springfield and Boston, Mass., and Halifax, N. S., have suffered from them, but the most destructive one took place at Clarksville, Tenn., where fifteen acres were burned over. Between fifty and seventy five of the principal houses were destroyed.

The Society of Friends (orthodox) will hold their yearly meeting during the present week at the meeting-house, Fourth and Arch streets. Among the prominent ministers expected to attend are Eli Jones, of Maine, who has made two missionary visits to Syria; Rufus King, of Indiana; Sarah B. Satterthwaite, of England, and Elizabeth L. Comstock, of Michigan.

Dr. Lindermann, the director of the Mint, has withdrawn his objection to gold coinage, his test of the actual wear having resulted in favor of the coin. He recommends its submission to the monetary congress to fix the ratio of gold and silver, and the Committee on Coinage will report a bill to that effect. If this coinage is adopted as a solution of bi-metallic money, we will have two and one-dollar pieces, halves, quarters and dimes of gold, and double eagles of gold, being an entire gold coinage, and at the same time monetizing silver.

FOREIGN.

All the Ministers were present at the dinner given by the King of Italy to General Grant on Saturday.

The amount of undrawn dividends remaining in the Bank of England on the 4th of January was over \$4,000,000.

The Russians are said to have in their hands 120,000 prisoners of war, including 20 pachas, and to have captured no less than 1000 cannon.

Peace is restored in San Domingo under the Provisional Government of Cesario Guillermo. Hayti is also at peace. The Haytian Government have paid the arrears of the French debt, amounting to 4,451,000 francs. Regular payments of the debt will continue in quarterly instalments.

Some interesting information has been sent from Rome relative to the family affairs of the late King Victor Emanuel. King Humbert has granted an annual income of 120,000 francs the Countess de Mirafiori, and the same to her son, who married the Countess Larderel de Livourna; to the Marchioness Spinola, daughter of the first-named Countess, he gives 20,000 francs per annum; but it must be remembered that on the occasion of her marriage she received a considerable sum as dowry. As to the debts left by the late King, the present monarch will arrange with the creditors for a speedy liquidation of the liabilities, without having recourse either to the State or to loans.

The European powers still seem to be talking about peace and preparing for war. During the past week hostilities seemed imminent, but there is again hope that there will be no further resort to arms. The following dispatches to the Associated Press give the latest news:

LONDON, April 14.—The St. Petersburg Agency Russe says the London Standard's statement that Germany's efforts at mediation have been well received in London has produced a favorable impression in St. Petersburg, where the desire for an understanding is real. Pourparlers continue actively at Berlin.

The Rome Courier d'Italie's Berlin special says it is rumored that Prince Bismarck believes a congress possible, provided the powers consent to the retrocession of Bessarabia, the extension of Russia in Asia as far as Erzerum, and pecuniary indemnity to Russia. If this basis is accepted, Germany would undertake to energetically use her influence to persuade Russia to grant the congress full power to modify the other territorial changes proposed by the treaty of San Stefano.

Reuter's telegram from Bucharest states that the Roumanian Government, after having repeatedly and vainly asked Russia to explain the daily influx of troops, who take possession of public buildings and private dwellings, and treat Roumania as an enemy's country, has decided to protest to the great powers.

Another Reuter telegram, dated Constantinople, Saturday, says the Turkish commanders have been ordered to resist any attempt to occupy Constantinople. Achmet Pacha has been appointed commander of the fleet in place of Hobart Pacha, who will take a farewell.

The Russians from Erzerum are marching to Batoum, where, it is believed, they will embark for Bessarabia.

There was less excitement at Portsmouth Dockyard last week. The work in hand is fast assuming its ordinary routine character. Over-time has been generally stopped. Very little remains to be done in the way of warlike preparation. On Monday it became known that a letter had been forwarded from the Admiralty to Portsmouth, asking how long it would take to get ready for sea the flotilla of iron gunboats built for service in the Baltic during the last Russian war, and for the most part since lying on slips at Haslar. These are formidable little vessels of 254 tons displacement, with twin screws, and carrying each an 18-ton gun in the bows. Preparations were actually begun to fit them with magazines, when further orders were received countermanding the first. At present, therefore, nothing is being done to bring them forward.

A Russian courier has arrived at Vienna bringing an autograph letter from the Czar to the Emperor Francis Joseph. The relations between the two courts have assumed a more conciliatory tendency.

Farm and Garden.

FEEDING YOUNG CHICKS ON RICE.

In some localities it is difficult to get chicks through the first two weeks after they are hatched; for the little complaints of this early period are often more numerous and critical than any other period of their lives. Feed is the first consideration, and pure water a great essential for them from first to last. Corn meal is the one article of chicken diet, which has been the main dependence for generations; but some experiments with rice, last year, convinced us that for young chicks it is equal to anything, if not superior to everything else. Broods fed upon rice alone all lived and grew finely on a single handful at a feed, for the hen and her brood. An inferior quality, known to the trade as broken rice, is just as good for feed, and it takes so little for a feed, that the expense is no greater in the Northern States than corn meal, while in the South it will be the cheapest feed known.—*Lancaster Farmer.*

FANCY POULTRY.

I often hear farmers say that the improved breeds of poultry are good for nothing for farmers; that they are only for fanciers and breeders of fine poultry. I am a young farmer, and concluded to try a fancy breed, but I do not feel sorry for the \$12 I paid two years ago for a trio of white crested black Polands. Within the two years I have sold fowls to the amount of \$75, and eggs to the amount of \$125, and have forty hens and four cocks left, for which I lately refused an offer of \$100. There are few persons, whether farmers or others, who do not delight to have pretty fowls. I think the white-crested black Polish fowls cannot be excelled by any other breed. They have black, shining bodies, and large white crests; this gives them a very curious and attractive appearance. I get as many eggs from my forty hens as some of my neighbors get from one hundred of the dunghill sort. My opinion is that if farmers would get the improved breeds, we would hear less complaint about their poultry.—*Cor. Country Gentleman.*

SETTING MILK FOR CREAM.

An exchange remarks: "It is not to be wondered at, that the average dairyman is puzzled to know what to do for the best Professor Wilkinson tells him plainly that nothing but shallow pans and sub earth-ducts will do; while Professor Hardin is equally certain that deep pans (twenty inches) sunk to the rim in water, at a temperature of fifty degrees, alone insure the largest yield of the best quality of butter; and now both of these are overtopped by the new Cooley system, which proposes to inclose the milk in a deep, narrow can with a water-tight lid, and sink it under water, which is carefully kept at a low temperature by the use of ice. Our own experiments satisfy us at both extremes are right, provided certain rules are observed. At a temperature above sixty degrees deep cans will not do; the milk will usually sour before the cream reaches the surface. When this temperature is unavoidable, shallow and broad pans will give the best results. When cold water is abundant, and the means of keeping it at fifty degrees or lower are at hand, it will be found that cans twenty inches deep and eight or nine in diameter will save much labor, and at the same time make quite as much and better butter.

PARAGRAPHS FOR THE FARMERS.

The English feed for fattening sheep consists of cotton seed and turnips. They claim that it will put on the most fat, is the safest feed, makes the best mutton at a less cost, and produces the best and strongest manure.

Several persons died recently at Youngstown and Girard, in Ohio, of trichina spiralis. The lesson is that hogs should be kept healthy, and then, if you will eat pork, instead of selling it to your neighbor, see that it is very thoroughly cooked—as these deadly worms survive a temperature of 140 degrees Fahrenheit.

Buttermilk cheeses are made by simply straining the buttermilk through a cloth, and then either gently heating the buttermilk, which causes the curd to separate, or, as is sometimes done, by the addition of rennet. This kind of cheese is not unworthy of attention, as it is often richer than that made from milk only once skimmed.

GIVEN AWAY.—A superb pair of 6x8 Chromos, worthy to frame and adorn any home, and a Three Months' subscription to LEISURE HOURS, a charming 16 page literary paper, full of the choicest Stories, Poetry, etc., sent free to all sending Fifteen Cents (stamp taken) to pay postage. The publishers, J. L. Patten & Co., 162 William St., N. Y., Guarantee every one Double Value of money sent. Newsdealers sell LEISURE HOURS, price seven cents.

THERE is hardly any article in every-day use in which people are more apt to be deceived by appearances than soap. This fact we know by experience; but the Toilet Soap called Maize Flour, and the Laundry Soap called Crown Jewel, which we have recently tried, are decidedly superior, and the best we have ever used.

By arrangement with the author, the American Tract Society becomes the publisher of *The Name Above Every Name* (revised edition). It has a chapter for every week, and texts for every day in our Lord. \$1; postage 10c. Send to the Depository, 1512 Chestnut St., Phila., or to your bookseller.

BISHOP MARVIN'S *To the East by Way of the West*; Marvin's Lectures on the Errors of the Popacy; and Rev. Eugene R. Hendrix's *Arise the World*, with introduction by Bishop Marvin; price of each book, \$2.00. Agents wanted everywhere. Send amount named to LOGAN D. DAMERON, Agent of the Advocate Publishing House, St. Louis, and get sample copies of either, or all three, with terms to agents. The books are selling rapidly. Some agents have sold 50 copies in a single day.

Advertisements.

CAN HARDLY WAIT.

"I CAN HARDLY wait for the day to come when the YOUNG FOLKS' NEWS arrives at our house. Every boy and girl should have it." So writes a subscriber. The moral influence of a good paper like THE YOUNG FOLKS' NEWS is more than its cost. Your children have something to read and what can you get that is better and cheaper? It is handsomely illustrated and published weekly at \$1.00 a year. An elegant Chromo is given to every subscriber. A specimen copy of the paper will be sent free to any one.

Published by ALFRED MARTIN, 621 Jayne Street, Philadelphia.

50 BEST MIXED CARDS, with name, in case, 12c. or 25c. no 2 alike, 10c. Outfit 10c. M. W. Dowd, Bristol, Conn.

17 YEARS AGO THIS WEEK

We started Oak Hall. The old merchants in Market street will well remember that Sixth and Market streets corner as it looked in 1861, with its red brick walls and broken window panes. The "Boys" that hung out the name of

WANAMAKER & BROWN

Struck out in a new line in the clothing business and a higher grade of goods and a dependable way of dealing soon made the place popular. Gradually the little store enlarged until it consolidated nine adjoining stores and purchased the property. Great improvements were made, and the business soon merited the title of the Largest Clothing House in America, and this title it holds, by virtue of fact, up to this time. It now

COMMENCES THE 18TH YEAR.

This is to invite our friends and the public to visit the old house and see their old friends. Many of the salesmen who are with us have been in the house for many years, and some who were enticed away have found themselves "at home again."

Notwithstanding the times, a visit to the house and a ride up five or six stories in the steam elevator, will show 52 cutters marking out and cutting up the goods, and hundreds of Philadelphia workpeople coming and going in our employ.

There is no sentiment in business, but the people appreciate the opportunity to get so much work to aid in supporting their families, and take pleasure in recommending the house on that account, but we have our expectation for business only on the fact that what we have to furnish in the clothing of Men and Boys is of the most durable and stylish kind, and that the prices are absolutely the lowest.

We have much pleasure in again affirming our confidence in the principles of the business: One Price and no dodging, A Valuable Guarantee, The return of money if

customer wants it.

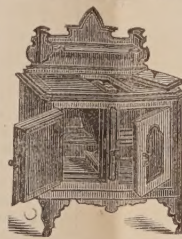
For the large year just closed

WE THANK OUR THOUSANDS OF CUSTOMERS.

Our new stock this year and our preparations for business seem to warrant the belief that we shall do more business and serve the people better. We will strive to do just the right thing by all who trade with us.

WANAMAKER & BROWN,

OAK HALL: SIXTH AND MARKET.



FARSON'S REFRIGERATORS

All the Latest Improvements.

FIFTY SAMPLES TO SELECT FROM.

PRICES GREATLY REDUCED.

Write for circulars, or examine the styles at 220 & 222 Dock St., below Walnut.

SATISFACTION GUARANTEED!

THE Gem Musical Library.

A set of 21 fine Collections of Bound Music, each of which has 80 pages, full Sheet Music Size, and contains an average of 25 Songs or Pieces, all of the best and most pleasing character. The Composers are the most popular and successful ones in the country. The following are favorite Collections:

FAIRY FINGERS. By Julius Bach, containing 25 charming and easy Waltzes, Schottisches, Polkas, &c.

PEARL DROPS. Contains 25 fine and easy piano pieces, by Kinkel, Coats, Mack, &c. Capital for learners.

BRILLIANT GEMS. Fine selection of piano and voice pieces, all of the best and most pleasing character. The Composers are the most popular and successful ones in the country. The following are favorite Collections:

PLEASANT MEMORIES. Contains a variety of piano music, of moderate difficulty, and by 14 different composers.

FIRESIDE ECHOES. A collection of choruses in 16 of the best composers. Price of each book, \$1.00. Boards, \$2.00. Cloth.

Send for Circulars with Contents of 21 books.

A most attractive Song is, "I'll be watching for you at the Window," by G. M. Pyke, 40 cts. It has a fine picture title, as has G. D. Wilson's new Polka Rondo, called "Dancing on the Green," (60 cts.) which is gaining a deserved popularity.

OLIVER DITSON & CO., Boston.

C. H. Ditson & Co., J. E. Ditson & Co., 843 Broadway, N. Y. 922 Chestnut St., Phila.

3000 Engravings: 1840 Pages Quarto.

FOUR PAGES COLORED PLATES.

A WHOLE LIBRARY IN ITSELF.

INVALUABLE IN ANY FAMILY, AND IN ANY SCHOOL.

The sale is 20 times as great as the sale of any other large Dictionary.

More than 30,000 copies have been placed in the public schools of the United States.

Recommended by 34 State Superintendents of Schools and more than 50 College Presidents.

"Indispensable to every student of the English language."—*M. R. Waite, Chief Justice United States.*

Published by G. & C. MERRIAM, Springfield, Mass.

The following are among the Commendations received since Dec. 1st, 1877:

Webster holds almost the entire ground in Minnesota.—*Hon. D. Burt, State Supt., Minnesota.*

Educational sentiment of Minnesota a unit for Webster's Dictionary.—*Sanford Niles, of Minnesota State Comm'n.*

Best in orthography, etymology and definitions.—*Prof. J. B. Thayer, Normal School, Wis.*

Settles all questions of pronunciation and definitions.—*Hon. W. C. Whitford, State Supt., Wis.*

Practical Webster is like complimenting air and sunshine.—*Pres. E. C. Hewitt, LL.D., Ill. Norm. Univ.*

Very worthy the success it has so signally attained.—*Prof. S. H. Carpenter, LL.D., Wis. Univ.*

Recommended it to my pupils as THE STANDARD.—*Pres. Robert Allen, LL.D., Ill. Normal University.*

The great authority in the use of our mother tongue.—*Prof. Thos. J. Dodd, D.D., Vanderbilt University.*

Highest authority to orthography and pronunciation.—*Hon. W. T. Harris, LL.D., Supt. St. Louis Sch.*

Every excellence in rare perfection.—*Pres. George Thatcher, D.D., Iowa University.*

Best of Dictionaries.—*Webster's Unabridged.*—*Hon. J. L. Pickard, LL.D., Chicago.*

English-speaking families cannot afford to be without it.—*Prof. J. M. Stewart, D.D., Ill. College.*

Successfully met and survived every hostile criticism.—*Prof. J. M. Gregory, LL.D., Ill. Norm. Univ.*

The only Dictionary we can approach with confidence and close with satisfaction.—*Rev. James Pitcher, A.M., Harwich Sem., N. Y.*

Our sales of Webster's Unabridged to Book-sellers during the last six months have been larger than in the same months of the year previous, notwithstanding the depression of business. March 1, 1878.

G. & C. MERRIAM.

Echoing and Re-echoing. BY FAY HUNTINGTON. 12mo. Cloth. Illustrated. \$1.50.

The great truths spoken by the minister, Echoed and Re-echoed by the people. Character, as affected by truth, vividly and delightfully portrayed.

Boston. D. Lothrop & Co., Publishers.

SPECIAL OFFER! Fine Double Reed Organs, all the latest improvements, for \$85 cash. Ample time given to test the Organs before purchasing. For particulars, address The Star Piano Organ Factory, Allego, Bowly & Co., Washington, N. J.

\$66 a week in your own town. Terms and \$5 outfit, free. Address H. HALLET & Co., Portland, Maine.

\$5 to \$20 per day at home. Samples worth \$5 free. Address STINSON & Co., Portland, Maine.

Presbyterian Annuity

Chartered BY THE PENNSYLVANIA LEGISLATURE. Oldest Life Ins. Co. in U. S.

A. D. 1759

Life Insurance Co

Safe Insurance for Men of ALL CREEDS.

It Has Never Failed in a Contract.

Large Annuities Given at Small Cost.

It has paid Hundreds of Thousands of Dollars in Annuities and Insurances.

It is Sound to the Core.

Its ASSETS very far exceed its Liabilities.

Purely Mutual and Beneficial.

Rates of Premium very Low.

Hon. J. R. SNOWDEN, LL.D., Pres.

R. PATTERSON, Treas.

RATES and Form of APPLICATION sent on request.

J. B. H. JANEWAY, Secretary and Actuary.

133 So. Fifth St., Philadelphia.

LOST—Policy No. 5612 in the Penn Mutual Life Insurance Company, on the life of Jonathan Emerson, of Philadelphia. The finder will please send to 232 North 11th St., Philadelphia.

Application has been made to the Company for the issue of a duplicate.

STAR PARLOR STEAM ORGAN

Factory is the only one in Washington, N. J. An organ sent to any address on 10 days' trial at our expense, warranted for 5 years. Honest work at low prices. Special terms to the trade and clergy. Reliable, durable. 12-stop, list-price \$225, for \$85. Refer, by permission, to THE CHRISTIAN ADVOCATE, N. Y.; Rev. S. Webster, this place.

Allego, Bowly & Co., Washington, N. J.

NEW COLLECTION OF PIANO MUSIC!

GOLDEN HOURS

A collection of new and elegant Piano and vocal music, and embracing many of the most popular pieces of the day. The music contained in this new volume would cost if re-issued separately, in usual sheet form, over FIFTY DOLLARS.

Contains nearly 200 beautiful piano pieces, embracing

Fantasias, Waltzes, Marches, Mazurkas, Schottisches, Galops, Polkas, Popular Airs, and a choice selection of Duets for two performers. Every piece is a GEM, and forms quite a musical library in itself.

OTHER VALUABLE BOOKS.

Three companion volumes to above, each containing 224 pages of choice Piano music.

They are all immensely popular.

Two bound volumes of beautiful (SONG DIAMONDS, song-lyric leading writers in Europe and America.)